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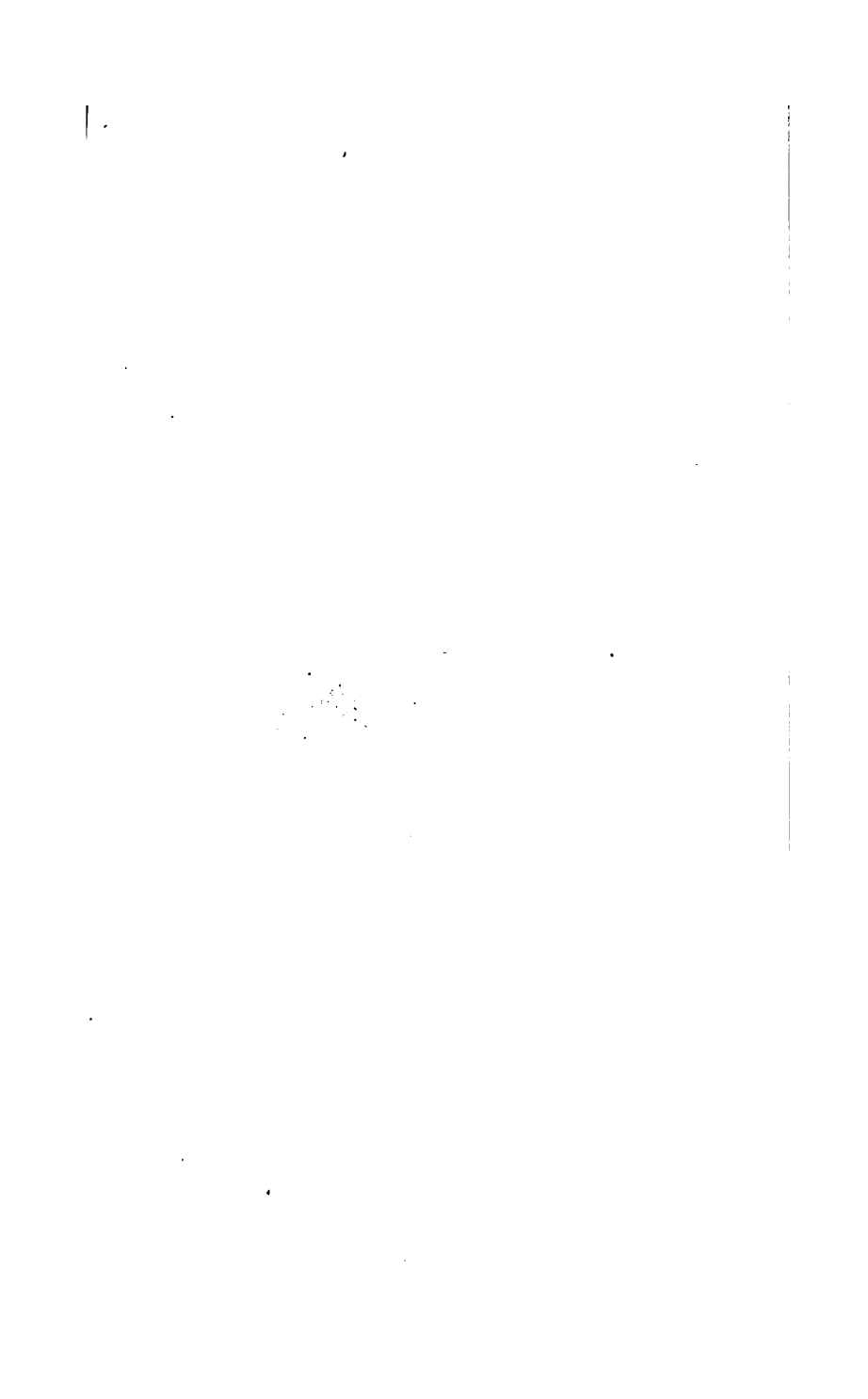


1840.

79.



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**CENOTAPH PROPOSED TO BE ERECTED
TO THE MEMORY OF DR ISAAC WATTS..**

CEMETERY INTERMENT:

CONTAINING A CONCISE HISTORY OF THE MODES OF
INTERMENT PRACTISED BY THE ANCIENTS;

DESCRIPTIONS OF

PÈRE LA CHAISE, THE EASTERN CEMETERIES,
AND THOSE OF AMERICA;

THE

ENGLISH METROPOLITAN AND PROVINCIAL CEMETERIES,

AND MORE PARTICULARLY OF THE

ABNEY PARK CEMETERY,

AT STOKE NEWINGTON,

WITH A DESCRIPTIVE CATALOGUE OF ITS PLANTS AND ARBORETUM.

By GEORGE COLLISON, SOLICITOR.

"It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature; or that there is no further state to come, unto which this seems progressional, and otherwise made in vain."

SIR THOMAS BROWN.

LONDON:

LONGMAN, ORME, BROWN, GREEN, AND LONGMANS.

1840.

79.

LONDON :
J. MASTERS, PRINTER, ALDERSGATE STREET.



TO

THE RIGHT HONORABLE SIR CHAPMAN MARSHALL,

LORD MAYOR OF THE CITY OF LONDON,

AND TO

JOHN WHEELTON, ESQ.

CO-SHERIFF OF THE CITY OF LONDON AND OF THE COUNTY
OF MIDDLESEX,

IN COMMEMORATION OF THEIR PRESENCE AND KIND ATTENTION
UPON THE OCCASION OF LAYING THE FOUNDATION
STONE OF THE CEMETERY CHAPEL ;

AND ALSO TO

THE DIRECTORS AND PROPRIETORS

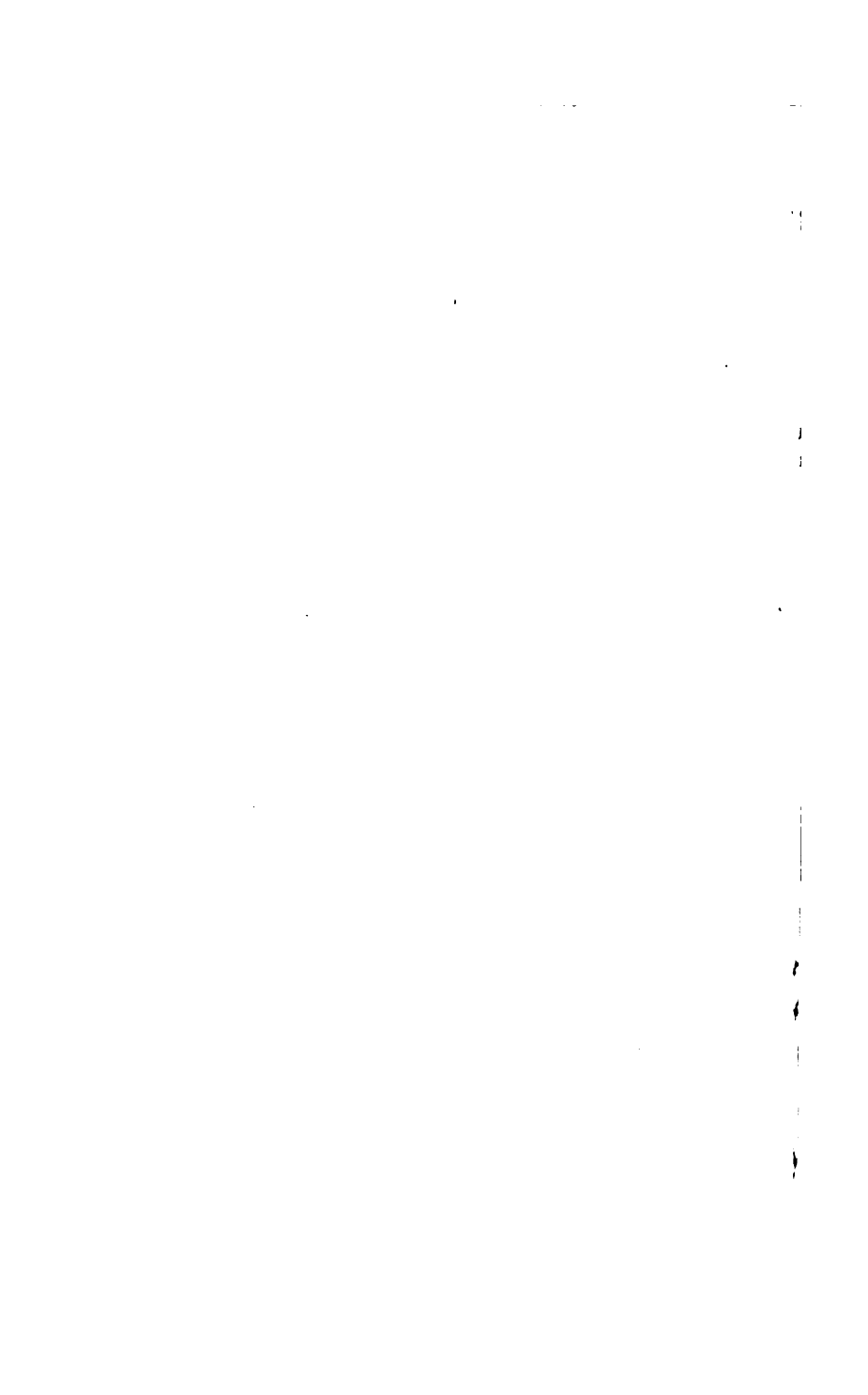
OF THE

Abney Park Cemetery,

THIS VOLUME IS DEDICATED,

BY THEIR MOST OBEDIENT SERVANT,

THE AUTHOR.



PREFACE.

If authors who may have passed the ordeal of criticism consider it proper to introduce their works by the long accustomed mode of "a Preface," it is emphatically due from one, who for the first time throws his humble mite into the already overflowing treasury of literature, to explain the circumstances, if not to apologize for the intrusion:

Previously to the projection of the Abney Park Cemetery he had felt deeply interested in that branch of statistics which relates to the interment of the dead, considering, as very many others do, that the burial customs of the metropolis are greatly in the rear of our general social improvements.

In composing, or rather compiling, the following pages, it has been his chief desire to draw attention to the subject of CEMETERY INTERMENT, and to promote its practice.

It would be worse than affectation to deny, that his particular object has been to further the interests, and to endeavour to promote the already increasing success, of the Abney Park Cemetery, by inviting attention to its peculiar points of interest or attraction; but in doing this he shall deeply regret if his observations upon the constitution, or upon the particular circumstances of similar projects, should appear in the least degree invidious.

If, in the general treatment of the subject, he has found it necessary to discuss principles—to condemn practices—or to attempt to dissipate prejudices—he trusts that he has executed the task without the manifestation of inimical or personal feeling, although it was impossible to abstain from expressing a decided opinion.

It is essential to add, that, in publishing this volume, the Author has acted on his *individual responsibility*, and not in his official connexion with the Abney Park Cemetery; upon him, therefore, must solely fall the responsibility of any statement or opinions advanced.

One feature of this work especially requires some explanation, and that is, the descriptive catalogue of the *Arboretum*.

The Author's professional pursuits have necessarily led him

far away from the quiet, but seductive paths of botanical science, and he has therefore felt it a duty, no less than a necessity, to avail himself of the publications and studies of others. The voluminous and elaborate Arboretum Britannicum of Mr. Loudon; the classified Hortus Britannicus of Mr. Sweet; Mr. Don's Miller's Dictionary; and the fascinating Silva of Evelyn, have been the chief works of reference.

The descriptions are for the most part confined to such points of general interest in connexion with each *genus*, as it was considered might impart information to the very numerous juvenile parties who take their daily walks within the precincts of the cemetery; and if to such these brief enunciations shall prove interesting or profitable, the end will be fully accomplished.

The Author has been compelled to throw aside much explanatory matter in connexion with each *species* or *variety*, which was not only prepared for the press, but composed by the printer; as it was found impossible to compress the whole within the limits of the work, which has much exceeded those which were originally assigned to it. As the establishment of an Arboretum, in connexion with a place of sepulture, is entirely a new feature, and is not possessed by any similar institution in the kingdom, it may not be uninteresting to state, that all its plants have been furnished from the celebrated collection of Messrs. Loddiges, of Hackney.

The Author begs to apprise his readers of an error into which he has inadvertently fallen at page 279, in mentioning the name of Lord Stowell, instead of that of Sir John Nicholl, another eminent Judge. The sheet had passed the press before the error was discovered.

ERRATA.

- Page 176, line 11, for 'two' read *four*.
 — 186, line 13, for 'Arimetha' read *Arimathea*.
 — — line 15, for 'found' read *formed*.
 — 196, line 5 from the bottom, for 'Newinton' read *Newington*.
 — 251, line 9, for 'are' read *is*.
 — 363, 'Pæonia' should have followed 'Ostrya,' in p. 358.

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1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation

$$f(x) = \int_0^x \frac{1}{1+t^2} dt.$$

It is shown that the function $f(x)$ is increasing and concave down on the interval $(-\infty, \infty)$.

2. The second part of the paper is devoted to the study of the properties of the function $g(x)$ defined by the equation

$$g(x) = \int_0^x \frac{1}{1+t^4} dt.$$

It is shown that the function $g(x)$ is increasing and concave down on the interval $(-\infty, \infty)$.

3. The third part of the paper is devoted to the study of the properties of the function $h(x)$ defined by the equation

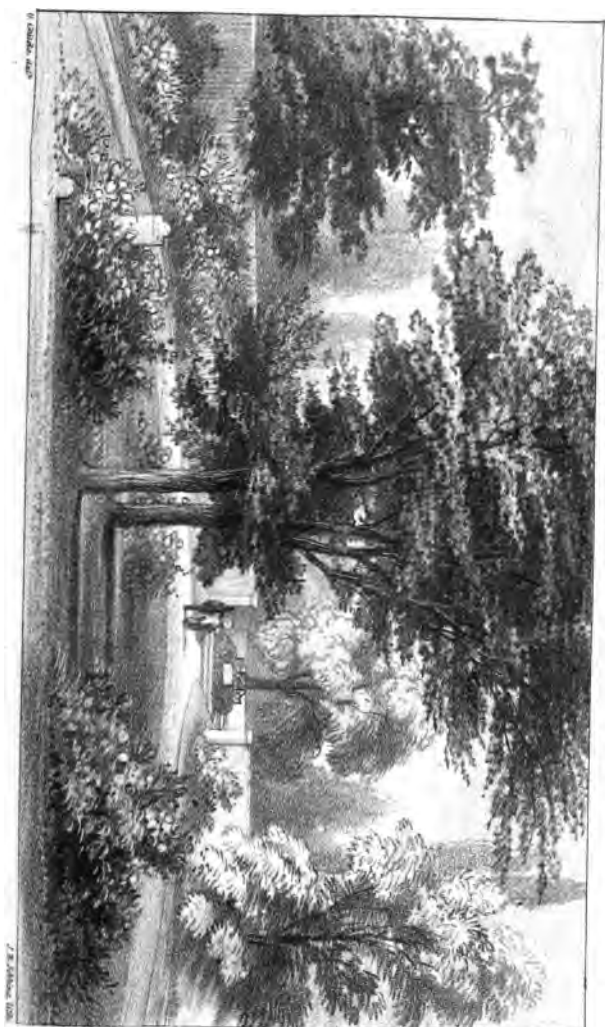
$$h(x) = \int_0^x \frac{1}{1+t^6} dt.$$

It is shown that the function $h(x)$ is increasing and concave down on the interval $(-\infty, \infty)$.

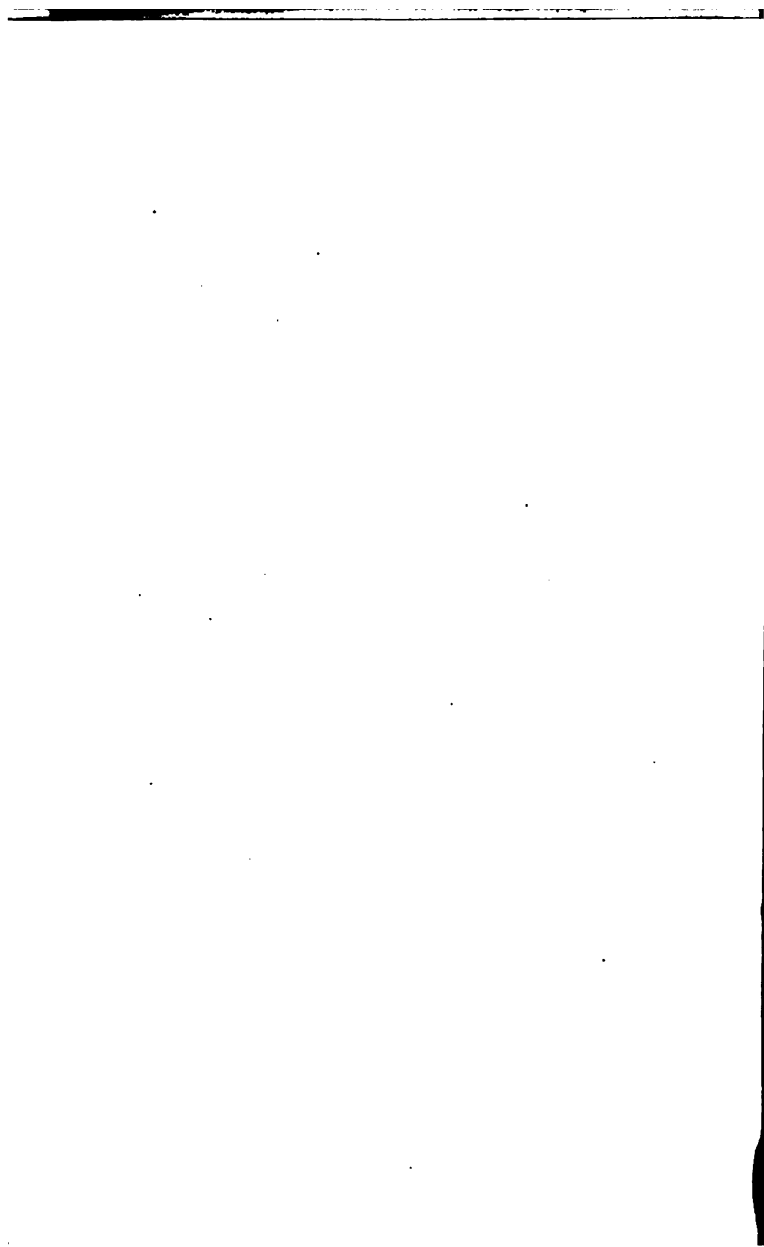
4. The fourth part of the paper is devoted to the study of the properties of the function $k(x)$ defined by the equation

$$k(x) = \int_0^x \frac{1}{1+t^8} dt.$$

It is shown that the function $k(x)$ is increasing and concave down on the interval $(-\infty, \infty)$.



DR. WATTS' MOUND..



CHAPTER I.

ON ANCIENT CUSTOMS, WITH REFERENCE TO THE DEAD.

“ *Hominem mortuum in urbe ne sepelito, neve urito.*”—
Leg. xii. Tab.

It would not be difficult to account for the religious respect, which, in all ages, and by almost all nations, excepting, indeed, the most barbarous, has been paid to the memory of the dead ; seeing that some of the most powerful motives and impulses incident to our common nature contribute to promote it. Vanity, ambition, the love of kindred, and, perhaps, not less than either of these, the consciousness of entering upon another state of existence, immediately after death, have tended to institute and keep alive various rites and solemnities in the disposal of the dead.

The earliest records of Sacred History abound with interesting accounts of the sepulchral customs of the patriarchal tribes.

In the performance of funeral honours to the memory of the dead, the ancients appear to have had two simple, but contrary, objects in view : some preferring that mode which would the more readily promote animal decomposition ; others, (and the larger portion,) adopting that which would tend to preserve entire the material of the mortal coil. The former object was effected by cremation, or burning, and subsequent incineration ; the latter, by interment—and, in some instances, by the process of embalming.

The disposition of the dead by interment, or inhumation, is the most ancient and general.

In the Mosaic History, we are informed, that Abraham purchased of Ephron, the Hittite, the cave of Macphelah for a burial-place, in which were afterwards interred his wife, Sarah, and himself, and subsequently Isaac and his wife, Rebekah ; Jacob and Leah ; and commentators appear to concur in believing that Joseph and his brethren were all consigned to the same family resting-place.

The accounts afforded us by the Mosaic Writings, and the Jewish History generally, of the ancient sepulchral rites, induce two important conclusions,—the one, that the bodies of the dead were committed to the earth, by *burial* ; and the other, that interments were made, not in the midst of the living, but at a distance from towns and cities, and in localities specially appropriated and set apart for the solemn purpose.

Abraham, as previously stated, was buried

with Sarah, his wife, in the cave of Macphe-lah, in the field of Ephron. Gen. xxv. 9.

And Uzziah, King of Judah, "slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the Kings." 2. Chron. xxvi. 23.

The sepulchre of Lazarus was without the village of Bethany, as was that of Joseph without the city of Jerusalem.

Local circumstances and unfounded superstitions would, however, exercise their influence, and in some cases suggest different modes for the disposal of the dead. We are told, that the Germans, who possessed large forests and consequently a ready supply of fuel, burned their dead. Homer relates the same thing of the Phrygians, and Virgil of the Trojans: and, indeed, in long-protracted sieges or sanguinary battles, where numbers were continually falling by the sword, but few places might be found appropriate, or opportunities convenient, for the process and ceremony of interment. Nor is it improbable, that the practice of burning might obtain in countries infested with wild beasts, as a preventive against their ravenous attacks, when driven by hunger from their native mountains and forests.*

* It is somewhat remarkable, that islanders and the inhabitants of other maritime places have but seldom had recourse to the plan of depositing their dead in the depths of the sea, as an easy mode of burial; and it is difficult to account for this fact upon any other principle, than that a compliance with it would appear an indignity and want of respect to their remains.

Monsieur Muret, in his work on Ancient Funeral Rites,

Mr. Ward, in his interesting and erudite History of the Hindoos, states, that no less a

published in France nearly two centuries since, has the following account of what he calls "Watery Burials:"

"Though the custom of casting the dead into the water be no less barbarous than that of casting them into the fire; yet it has been practised by some people who have nevertheless differed among themselves as to the place: for some plunged their dead into lakes, others into running waters, and others again into the sea, every one having for his so doing particular reasons.

"They that cast them into the sea, did it that they might the longer be preserved by the salt and sharpness of that water. Those that plunged them into rivers would thereby intimate, that as by the current of water they were carried into the vast ocean, so by the whole course of their lives they had been passing towards eternity, into which they were now at last launched by death. And they who committed them to lakes, which are standing waters, intended thereby to express the rest and repose the dead meet with in the other world, after all the tempests and traverses of this; which is nothing else but a boisterous and raging sea.

"Besides these particular reasons, they had some that were more general and common,—the first of which was, that, seeing the dead turn to corruption and become very loathsome and filthy, they persuaded themselves they could make no better provision against putrefaction than by casting them into the water, because that washeth and cleanseth every thing.

"Another reason was, because the water being considered a sacred element, they thereby thought to hallow and consecrate the dead.

"A third followed the opinion of Thales; who held, that all things were made and consisted of water. The bodies of men were by these means resolved into that first principle from whence they had their beginning.

"And," our author with quaint simplicity adds, "so sweet and easy did many of them fancy this way of burial to be, and had so much respect for it, that not being able to

quantity than three hundred weight of wood is necessary to consume a human body ; and if this estimate be correct, it would seem obvious, that the amount of fuel requisite for the purpose, must, in densely populated and thinly wooded countries, render the process of cremation unattainable by the poorer classes, and especially as the funeral pile generally received the addition of various expensive ingredients in the shape of spices, odours, and even precious jewels, which were consumed with the body of the deceased.

Opposed to the practice of burning, was the superstition of the Persians and other nations, who being idolaters of the Sun and Fire, would discard it as sacrilegious, and adopt the custom of inhumation.*

wait for their natural death, when in an orderly way they might be made partakers of it, after having made themselves merry by excessive eating and drinking, they went and cast themselves, of their own accord, either in the sea or some river, thereby to antedate their conceited bliss and happiness."

And to give one modern, though ludicrous, instance, we quote the following curious entry which may be found in the parochial registry of Lymington: "Samuel Baldwin, Esq., Sojourner in this parish, was *immersed*, without the Needles, sans cérémonie, May 20, 1736."

We are told that this singular funeral rite was performed in consequence of an earnest wish the deceased had expressed, in order to disappoint the anticipations of his wife, who had repeatedly assured him in their frequent domestic broils, (in order, perhaps, to prove how little her own temper had to do in fomenting them,) that if she survived him she would revenge herself by dancing on his grave.

* The most recently recorded instance of cremation, as practised in a Christian country, is that of Peter Laurens,

The early Christians also, embracing and constantly inculcating the consoling doctrine of the resurrection and the re-union of the soul and body, would consider the practice of interment more accordant with their religious opinions, and committing "earth to earth, dust to dust, ashes to ashes," would thus restore their bodies to the common mother from whence they had sprung, in sure and certain hope of the dawning of "that day" when the mortal should assume its immortality.

In close connexion with funeral rites, and hardly separable from them, are other customs, having also for their express object the lasting preservation of the remains of the dead : the most interesting and general were those of embalming and incineration.

Nations less civilized have resorted to other methods, all having reference to burial ceremonies, but hardly of sufficient importance to detain the reader by any lengthened account of them.

It may, however, be stated, that the Caffres (amongst whom burial is the exclusive privilege of their chiefs) are almost the only savages who

the first president of the American Congress. It appears that his infant daughter had narrowly escaped being buried alive ; for, believing her to have died of the small-pox, the attendants had prepared her body for burial : and it was only resuscitated by the opening of a window, which had, as was then usual, in that disease, been closed during her illness. Laurens appears, by a misinterpretation of some Scripture passages, to have entertained a superstitious notion of the effects of fire, in a purgatorial sense.

have been known utterly to forsake their dead ; for, even with the most degraded hordes, some ceremony is observed, more or less respectful in its mode, or solemn in its character. Perhaps no ruder savages have yet been discovered (with whose habits we are acquainted) than the Aborigines of New Holland ; but even by them some memento of the dead has been erected—rude, perhaps, in style, but significant in application. Travellers have found skeletons placed upright in the hollow stumps of trees, and other places adapted for their preservation, besmeared with various colours, carrying some meaning perhaps to the initiated survivors.*

One of the most simple modes of preserving the dead, is that described by Captain Tucker, as practised by the tribes inhabiting the district of Congo, viz.: by enveloping the corpse in the home-spun cloth of the country, or in European cottons ; the effect of putrefaction being subdued by the quantity of wrappers, which are successively applied, according to the rank of the party, and the means of procuring them ; and in the case of a great, or rich man, the ceremonial bulk is only limited by the power of

* The inhabitants of the Caribbee Islands practised a singular mode in the disposition of the bodies of their dead. It was customary with them, upon death occurring, to weep over the body, to wash it carefully, and to paint it of a red colour. They anointed the head with oil, and dressed the hair. These ceremonies being accomplished, they by force and contortion of the limbs, arranged the body, as nearly as possible, after the fashion and in the posture of an infant in the womb, and then it was enveloped in linen cloths.

conveyance to the grave ; so that the first hut in which the body is deposited, becoming too small to contain it, a second, third, fourth, fifth, and even a sixth, of increased dimensions, are successively formed.

Amongst the inhabitants of the Andes, the dead were placed in towers, uncovered with earth ; which were used as sepulchres for families or clans.

The Mohammedans assert, that, if a true Mussulman dies amongst Infidels, " the Angel of the Grave " will not suffer his body to remain in such unworthy company, but will transport it through the earth to the country of the Believers.

Amongst the Jews, an opinion has been entertained, that it is only in the Promised Land the resurrection of the body can occur ; and whether as the result of this unfounded notion, or of that love and veneration for their fatherland, so closely interwoven with their faith and hopes, it has been no uncommon circumstance for the wealthy of that interesting, but despised people, dying in other lands, to leave testamentary directions, (not omitting pecuniary provision,) that their remains should be transported to the Holy City.

Classic story abounds with instances tending to illustrate and establish the position, that burial has at all times been considered no less a matter of right than of honour. Dramatists, historians, and poets, assert it to be one of the chief and most indispensable duties charged upon mankind, and of which none can be

deprived without a manifest breach of the law of nature : and even conquerors were not accustomed to deny this boon to their vanquished foes. Indeed, the mythology of the Greeks embodied this duty amongst its most sacred obligations.

Euripides represents the women of Argos assailing Creon as an ungodly and atheistical prince, because he refused the rights of burial to their sons, whom he had slain in battle ; for, they said, " if he had acknowledged and believed in the Gods, he would have respected their laws."

And Sophocles introduces his Antigone, in the beautiful garb of sisterly love, and with genuine female heroism, fearlessly meeting the threats with which Creon had visited her, because she had buried her brother, Polynices, contrary to his commands : " When I interred " (she replied) " the body of my dear brother, I did nothing but discharge a duty to which the celestial and infernal powers have indispensably obliged me. It is a law which those immortal sovereigns have given to men, and I do not see that thou, who, though a king, art mortal and their vassal, as I also am, canst oppose or hinder the performance of this pious obligation. Wherefore I prefer to do what the sacred law enjoins me than obey thy commands ; there being far more reason for me to apprehend the displeasure and punishment of the Gods, than thy threats."

Æneas also, conferring with the Sybil, respecting his proposed journey to the Infernal

Regions, was oracularly advised *not* to set forth, before that he had buried the body of Misenus, which lay exposed on the sea-shore ; “ for as, in such a daring enterprise, he needed the special protection of the Gods : so, by his piety he was to endeavour to deserve it.”

The Oracles, indeed, all concurred in recommending this duty to the attention of their suppliants. Diodorus would have us believe, that the whole country of Phrygia being visited with sickness and famine, the Oracles were consulted and entreated to suggest some mode of relief ; and the Phrygians received for answer, that the dead body of Atys, who had been slain for an intimacy with the Sybil, must be interred.

Nor were their Philosophers behind the Poets or Oracles, in inculcating the sacred duties to be observed by the living, towards the dead ; and Plato, in his Commonwealth, has not omitted to rank amongst the different forms and models of justice, that particular application of it which is due to their memory.

Aristotle, in his Essay on Virtue, affirms that one portion of distributive justice, is that which appertains to the dead, and that to their portion they are more entitled than the living.

“ When I inter a dead body,” says Seneca, “ though I never saw or knew the party when living, I deserve no merit for so doing, since I do but discharge an obligation which I owe to human nature.”

One of the most sacred oaths amongst the

ancients, and generally used by them on solemn occasions, was that of swearing by the ashes of their parents. Repeated instances of this will be found in the writings of the poets; and Claudian asserts, that there is nothing so decent and becoming a man, nor so commendable in itself, as to swear by the ashes of his parents. Seneca also, in introducing a young man, whom his uncle had disinherited because he had provided for his father's wants, makes him return this filial rebuke: "How could I see *him* starve with hunger, by *whose* ashes I must one day swear?"

Without multiplying instances in support of the argument, that funeral rites and ceremonies have been observed with almost invariable respect and religious honour, it is pleasing to cull from amongst the numerous profanities, and disgusting tendencies of ancient paganism, however "elegant" its mythology may have been considered, some amiable traits of human nature; and there is surely comfort in recollecting, that humanity has seldom sunk so low, or so far forgotten its heavenly origin and sublime destinies, as publicly to avow, by indignity towards the dead, a disbelief in their future existence.

The eloquence of their Orators, the scenes of their Dramatists, the oracles of Sybils, the enactments of their Lawgivers, the precepts of their Philosophers; and more than these, the examples of all, in enforcing these sacred duties,—easily satisfy the inquirer, that the moving conscientious principle of action must have been (however slightly in some instances)

connected with the internal persuasion and confidence, that the spirit had departed to another sphere, and might be troubled by outward indignity offered to its former tenement: or, if further than this, a glimmering hope existed, that the mortal should at some future day rejoin the immortal, it is easy to conceive that this belief, so consoling to the hopes and aspirations of humanity, would naturally beget a feeling, and instil a habit of outward respect and reverence to the remains of the dead.

However, on this point let us conclude, with the excellent, if quaint, reflection of good old Weever:

“ Thus you see by the premises, how magnificent our ancients were in the ordering and expenses of funerals; how sumptuous in their houses of death, or sepulchres; and how careful to preserve their dead carcasses from putrefaction: ‘for so much as the soule,’ saith Sandys, ‘knowing itselfe by divine instinct immortall, doth desire that the bodye (her beloved companion) might enjoy (as farre forth as may be) the like felicity, giving, by erecting lofty monuments and these dues of funerall, all possible eternitie.’

“ But now, judicious reader, understande, that howsoever I have spoken, or whatsoever I shall speak of buriall, and the ceremonies thereunto belonging: yet I speak now out of *Saint Augustine*, and Ludovicus Vives, his commentator, that it is not prejudiciall to a Christian soule to be forbidden buriall; for although the Psalmist complaines how that

none would bury the dead bodies of God's servants, yet this was spoken to intimate their villany which did it, rather than their misery which suffered it. For though that, unto the eyes of man, these acts seem bloudy and tyrannous, yet 'precious, in the sight of the Lord, is the death of his saints.' And our faith holding fast the promise, is not so fraile as to think, that the ravenous beasts can deprive the body of any part to bee wanting in the resurrection; where not a haire of the head shall be missing: a new restitution of our whole bodies being promised to all of us in a moment—not only out of the earth alone, but even out of the most secret angles of all the other elements wherein any bodye is or can bee possibly included. A bad death never follows a good life; for there is nothing that maketh death bad, but that estate which followeth death. What power then hath the horror of any kinde of death, or the want of buriall, to affright their soules that have led a virtuous life? *Quo loco, quo modo, quo tempore, fiat hæc emigratio, quid interest? undique Christi fidelibus, ad cœlestia regna patet aditus.*

"The familie of the gorgeous rich glutton prepared him a rich funerall, unto the eyes of men; but one farre more sumptuous did the ministering angels prepare for the ulcered beggar, in the sight of God; they bare him not into any sepulchre of marble, but placed him in the bosome of *Abraham*!"

NOTICE TO CHAPTER II.

IN a former portion of this work, reference has been made to the customs of *embalming* and *incineration*, and it was the author's intention to attempt a description of the ancient art of embalming, as practised by the Egyptians, and of some other sepulchral rites of that celebrated people. He also considered, that he could in no way better deserve an approving word from intelligent readers, than by presenting them with the "*Hydrotaphia*" of Sir THOMAS BROWN, as the best, and, to many, a novel description of the custom of "Urn-Burial."

The limits of this work, however, obliged him to defer one of these intentions, and he has therefore chosen to appropriate the present chapter to an abridgment of that quaint, but interesting and meditative essay.

In concluding this notice, it may not be inapposite to quote the encomium of "The Quarterly Review:"

"The *Hydrotaphia* of Sir Thomas Brown is one of the most beautiful works of that admirable author. There is perhaps no other writer, either of our own or of any other country, whose intellect had so perfectly assimilated all its stores of learning. His feelings seem always to have ended in meditation; and his meditations, on the other hand, always bring with them a subdued and vivid feeling."

The author must also beg leave to recommend to his readers, an edition of this tract, published in the year 1838, and edited by J. A. St. John, Esq., in which will be found some highly interesting notes and criticisms.

CHAPTER II.

URN-BURIAL.

In the deep discovery of the subterranean world a shallow part would satisfy some inquirers ; who, if two or three yards were open about the surface, would not care to rake the bowels of Potosi and regions towards the centre. Nature hath furnished one part of the earth, and man another. The treasures of time lie high, in urns, coins, and monuments, scarce below the roots of some vegetables. Time hath endless rarities, and shows of all varieties ; which reveals old things in heaven, makes new discoveries in earth, and even earth itself a discovery. That great antiquity, America, lay buried for a thousand years ; and a large part of the earth is still in the urn unto us.

Though if Adam were made out of an extract of the earth, all parts might challenge a restitution, yet few have returned their bones far lower than they might receive them : not affecting the graves of giants, under hilly and heavy coverings, but content with less than their own depth, have wished their bones might lie soft, and the earth be light upon them ; even such as hope to rise again, would not be content with central interment, or so desperately to place their relics as to lie beyond discovery, and in

no way to be seen again ; which happy contrivance hath made communication with our forefathers, and left unto our view some parts which they never beheld themselves.

Many have taken voluminous pains to determine the state of the soul upon disunion ; but men have been most fantastical in the singular contrivances of their corporeal dissolution ; whilst the soberest nations have rested in two ways—of simple inhumation and burning.

That carnal interment, or burying, was of the elder date, the old examples of Abraham and the patriarchs are sufficient to illustrate ; and were without competition, if it could be made out that Adam was buried near Damascus, or Mount Calvary, according to some tradition. God himself, that buried but one, was pleased to make choice of this way, collectible from Scripture expression, and the hot contest between Satan and the archangel, about discovering the body of Moses. But the practice of burning was also of a great antiquity and of no slender extent. For (not to derive the same from Hercules) noble descriptions there are hereof in the Grecian funerals of Homer, in the formal obsequies of Patroclus, and Achilles ; and somewhat elder in the Theban war, and solemn combustion of Menœceus, and Archemorus, contemporary unto Jair, the eighth judge of Israel. Confirmable also among the Trojans, from the funeral pyre of Hector, burnt before the gates of Troy, and the burning of Penthesilea, the Amazonean queen ; and long continuance of that practice, in the inward

countries of Asia : while as low as the reign of Julian, we find that the king of Chaonia burnt the body of his son, and interred the ashes in a silver urn.

The same practice extended also far west, and besides Heruleans, Getes, and Thracians, was in use with most of the Celtæ, Sarmatians, Germans, Gauls, Danes, Swedes, Norwegians ; not to omit some use thereof among Carthaginians and Americans : of greater antiquity among the Romans than most opinion, or Pliny seems to allow. For (beside the old table laws of burning or burying within the city, of making the funeral pyre with plain wood, or quenching the fire with wine) Manlius, the consul, burnt the body of his son. Numa, by special clause of his will, was not burnt, but buried ; and Remus was solemnly buried, according to the description of Ovid.

Cornelius Sylla was not the first whose body was burned in Rome, but of the Cornelian family, which being indifferently, not frequently used before, from that time spread, and became the prevalent practice. Not totally pursued in the highest run of cremation ; for when even crows were funerally burnt, Poppæa, the wife of Nero, found a peculiar grave interment. Now as all customs were founded upon some bottom of reason, so there wanted not grounds for this ; according to several apprehensions of the most rational dissolution. Some being of the opinion of Thales, that water was the original of all things, thought it most equal to submit unto the principle of putrefaction, and

conclude in a moist relentment. Others conceived it most natural to end in fire, as due unto the master principle in the composition, according to the doctrine of Heraclitus; and therefore heaped up large piles, more actively to waft them toward that element, whereby they also declined a visible degeneration into worms, and left a lasting parcel of their composition.

Some apprehended a purifying virtue in fire, refining the grosser commixture, and firing out the æthereal particles so deeply immersed in it. And such as by tradition or rational conjecture held any hint of the final pyre of all things, or that this element at last must be too hard for all the rest, might conceive most naturally of the fiery dissolution. Others pretending no natural grounds, politically declined the malice of enemies upon their buried bodies. Which consideration led Sylla unto this practice; who having thus served the body of Marius, could not but fear a retaliation upon his own—entertained after in the civil wars, and revengeful contentions of Rome.

But as many nations embraced, and many left it indifferent, so others too much affected or strictly declined this practice. The Indian Brahmins seemed too great friends unto fire, who burnt themselves alive, and thought it the noblest way to end their days in fire, according to the expression of the Indian burning himself at Athens, in his last words upon the pyre, unto the amazed spectators, "Thus I make myself immortal."

But the Chaldeans, the great idolaters of

fire, abhorred the burning of their carcases as a pollution of that deity. The Persian Magi declined it upon the like scruple, and being only solicitous about their bones, exposed their flesh to the prey of birds and dogs. And the Parsees, now in India, which expose their bodies unto vultures, and endure not so much as *feretra*, or biers of wood, the proper fuel of fire, are led on with such niceties ; but whether the ancient Germans, who burned their dead, held any such fear to pollute their deity of Herthus, or the earth, we have no authentic conjecture.

The Egyptians were afraid of fire, not as a deity but a devouring element, mercilessly consuming their bodies and leaving too little of them ; and therefore, by precious embalmments, deposite in dry earths, or handsome inclosure in glasses, contrived the notablest ways of integral conservation. And from such Egyptian scruples, imbibed by Pythagoras, it may be conjectured, that Numa and the Pythagorical sect first waved the fiery solution.

The Scythians, who swore by wind and sword, that is, by life and death, were so far from burning their bodies, that they declined all interment, and made their graves in the air. And the Ichthyophagi, or fish-eating nations about Egypt, affected the sea for their grave ; thereby declining visible corruption, and restoring the debt of their bodies. Whereas the old heroes in Homer dreaded nothing more than water or drowning, probably upon the old opinion of the fiery substance of the soul only extinguishable by that element ; and therefore

the poet emphatically implieth the total destruction in this kind of death, which happened to Ajax Oileus.

The old Balearians had a peculiar mode ; for they used great urns and much wood, but no fire in their burials, while they bruised the flesh and bones of the dead, crowded them into urns, and laid heaps of wood upon them. And the Chinese, without cremation or urnal interment of their bodies, make use of trees and much burning, while they plant a pine-tree by their grave, and burn great numbers of painted draughts of slaves and horses over it, civilly content with their company in effigy, which barbarous nations exact unto reality.

Christians abhorred this way of obsequies, and though they stuck not to give their bodies to be burned in their lives, detested that mode after death ; affecting rather a depositeure than absumption, and properly submitting unto the sentence of God, to return not unto ashes but unto dust again, conformably unto the practice of the patriarchs, the interment of our Saviour, of Peter, Paul, and the ancient martyrs. And so far at last declining promiscuous interment with pagans, that some have suffered ecclesiastical censures for making no scruple thereof.

The Jewish nation, though they entertained the old way of inhumation, yet sometimes admitted this practice ; for the men of Jabesh burnt the body of Saul ; and, by no prohibited practice, to avoid contagion or pollution, in time of pestilence, burnt the bodies of their friends. And when they burnt not their dead

bodies, yet sometimes used great burnings near and about them, deducible from the expressions concerning Jehoram, Zedechias, and the sumptuous pyre of Asa ; and were so little averse from pagan burning, that the Jews, lamenting the death of Cæsar, their friend and revenger on Pompey, frequented the place where his body was burnt, for many nights together. And as they raised noble monuments and mausoleums for their own nation, so they were not scrupulous in erecting some for others, according to the practice of Daniel, who left that lasting sepulchral pile in Ecbatana, for the Medean and Persian kings.

But even in times of subjection and hottest use, they conformed not unto the Roman practice of burning ; whereby the prophecy was secured concerning the body of Christ, that it should not see corruption, or a bone should not be broken ; which we believe was also providentially prevented, from the soldier's spear and nails, that passed by the little bones both in his hands and feet ; not of ordinary contrivance, that it should not corrupt on the cross, according to the laws of Roman crucifixion, or a hair of his head perish, though observable in Jewish customs to cut the hair of malefactors.

But though they embraced not this practice of burning, yet entertained they many ceremonies agreeable unto Greek and Roman obsequies. And he that observeth their funeral feasts, their lamentations at the grave, their music, and weeping mourners ; how they closed the eyes of their friends, how they washed,

anointed, and kissed the dead, may easily conclude these were not mere pagan civilities. But whether that mournful burden, and treble calling out after Absalom had any reference unto the last conclamation and triple valediction used by other nations, we hold but a wavering conjecture.

Civilians make sepulture but of the law of nations; others do naturally found it and discover it also in animals. They that are so thick-skinned as still to credit the story of the phoenix, may say something for animal burning. More serious conjectures find some examples of sepulture in elephants, cranes, the sepulchral cells of pismires, and practice of bees; which civil society carrieth out their dead, and hath exequies, if not interments.

The solemnities, ceremonies, rites of their cremation or interment, so solemnly delivered by authors, we shall not disparage our reader to repeat. Only the last and lasting part in their urns, collected bones and ashes, we cannot wholly omit or decline that subject, which occasion lately presented in some discovered among us.

In a field of old Walsingham, not many months past, were digged up between forty and fifty urns, deposited in a dry and sandy soil, not a yard deep, nor far from one another. Not all strictly of one figure, but most answering these described; some containing two pounds of bones, distinguishable in skulls, ribs, jaws, thigh-bones, and teeth, with fresh impressions of their combustion. Besides the extraneous

substances, like pieces of small boxes, or combs handsomely wrought, handles of small brass instruments, brazen nippers, and in one some kind of opale.

Near the same plot of ground, for about six yards' compass, were digged up coals and incinerated substances, which begat conjecture that this was the *ustrina* or place of burning their bodies; or some sacrificing place unto the manes, which was properly below the surface of the ground, as the *aræ* and altars unto the gods and heroes above it.

That these were the urns of Romans, from the common costume and place where they were found, is no obscure conjecture; not far from a Roman garrison, and but five miles from Brancaster, set down by ancient record under the name of *Brannodunum*. And where the adjoining town, containing seven parishes, in no very different sound, but Saxon termination, still retains the name of Burnham, which being an early station, it is not improbable the neighbour parts were filled with habitations, either of Romans themselves, or Britons Romanised, which observed the Roman customs.

Nor is it improbable that the Romans early possessed this country; for though we meet not with such strict particulars of these parts, before the new institution of Constantine, and military charge of the count of the Saxon shore, and that about the Saxon invasions, the Dalmatian horsemen were in the garrison of Brancaster; yet in the time of Claudius, Vespasius, and Severus, we find no less than three legions

dispersed through the province of Britain. And as high as the reign of Claudius a great overthrow was given unto the Iceni, by the Roman lieutenant Ostorius. Not long after the country was so molested, that in hope of a better state, Prastagus bequeathed his kingdom unto Nero and his daughters; and Boadicea, his queen, fought the last decisive battle with Paulinus. After which time and conquest of Agricola the lieutenant of Vespasian, probable it is they wholly possessed this country, ordering it into garrisons or habitations, best suitable with their securities. And so some Roman habitations not improbable in these parts, as high as the time of Vespasian, where the Saxons after seated, in whose thin-filled maps we yet find the name of Walsingham. Now if the Iceni were but Gammadims, Anconians, or men that lived in an angle, wedge, or elbow of Britain, according to the original etymology, this country will challenge the emphatical appellation, as most properly making the elbow or iken of Icenia.

That Britain was notably populous is undeniable, from that expression of Cæsar; that the Romans themselves were early in no small numbers, seventy thousand with their associates, slain by Boadicea, affords a sure account. And though not many Roman habitations are now known, yet some by old works, rampiers, coins, and urns, do testify their possessions. Some urns have been found at Castor, some also about Southcreek, and not many years past, no less than ten in a field at Buxton, not near any re-

corded garrison. Nor is it strange to find Roman coins, of copper and silver, among us; of Vespasian, Trajan, Adrian, Commodus, Antoninus, Severus, &c. But the greater number of Dioclesian, Constantine, Constans, Valens, with many of Victorinus Posthumius, Tetricus, and the thirty tyrants in the reign of Gallienus; and some as high as Adrianus have been found about Thetford, or Sitomagus, mentioned in the itinerary of Antoninus, as the way from Venta, or Castor, unto London. But the most frequent discovery is made at the two Castors by Norwich and Yarmouth, at Burghcastle and Brancaster.

Besides the Norman, Saxon and Danish pieces of Cuthred, Canutus, William, Matilda, and others, some British coins of gold have been dispersedly found; and no small number of silver pieces near Norwich; with a rude head upon the obverse, and an ill-formed horse on the reverse, with inscriptions *Ic. Duro. T.* whether implying *Iceni*, *Durotriges*, *Tascia*, or *Trinobantes*, we leave to higher conjecture. Vulgar chronology will have Norwich castle as old as Julius Cæsar; but his distance from these parts, and its Gothic form of structure, abridgeth such antiquity. The British coins afford conjecture of early habitation in these parts, though the city of Norwich arose from the ruins of Venta, and though perhaps not without some habitation before, was enlarged, builded, and nominated, by the Saxons. In what bulk or populosity it stood in the old East-angle monarchy, tradition and history are silent.

Considerable it was in the Danish eruptions, when Sueno burnt Thetford and Norwich, and Ulfketel, the governor thereof, was able to make some resistance, and after endeavoured to burn the Danish navy.

How the Romans left so many coins in countries of their conquests seems of hard resolution, except we consider how they buried them underground, when upon barbarous invasions they were fain to desert their habitations in most part of their empire, and the strictness of their laws forbidding to transfer them to any other uses; wherein the Spartans were singular, who, to make their copper money useless, contempered it with vinegar. That the Britons left any some wonder; since their money was iron, and iron rings, before Cæsar; and those of after stamp by permission, and but small in bulk and bigness; that so few of the Saxons remain, because overcome by succeeding conquerors upon the place, their coins by degrees passed into other stamps, and the marks of after ages.

Than the time of these urns being deposited, or the precise antiquity of these relics, nothing of more uncertainty. For, since the lieutenant of Claudius seems to have made the first progress into these parts, since Boadicea was overthrown by the forces of Nero, and Agricola put a full end to these conquests, it is not probable the country was fully garrisoned or planted before; and, therefore, however these urns might be of later date, not likely of higher antiquity.

And the succeeding emperors desisted not

from their conquests in these and other parts ; as testified by history and medal inscription yet extant. The province of Britain in so divided a distance from Rome, beholding the faces of many imperial persons, and in large account no fewer than Cæsar, Claudius, Britannicus, Vespasian, Titus, Adrian, Severus, Commodus, Geta, and Caracalla.

A great obscurity herein, because no medal or emperor's coin enclosed, which might denote the date of their interments, observable in many urns, and found in those of Spitalfields by London, which contained the coins of Claudius, Vespasian, Commodus, Antoninus, attended with lachrymatories, lamps, bottles of liquor, and other appurtenances of affectionate superstition, which in these rural interments were wanting.

Some uncertainty there is from the period or term of burning, or the cessation of that practice. Macrobius affirmeth it was disused in his days ; but most agree, though without authentic record, that it ceased with the Antonini. Most safely to be understood after the reign of those emperors, which assumed the name of Antoninus, extending unto Heliogabalus. Not strictly after Marcus ; for about fifty years later we find the magnificent burning, and consecration of Severus ; and if we so fix this period or cessation, these urns will challenge above thirteen hundred years.

But whether this practice was only then left by emperors and great persons, or generally about Rome, and not in other provinces, we

hold no authentic account. For after Tertulian, in the days of Minucius, it was obviously objected upon Christians, that they condemned the practice of burning. And we find a passage in Sidonius, which asserteth that practice in France unto a lower account. And perhaps not fully disused till Christianity fully established, which gave the final extinction to these sepulchral bonfires.

Whether they were the bones of men, or women, or children, no authentic decision from ancient custom in distinct places of burial. Although not improbably conjectured, that the double sepulchre, or burying-place of Abraham, had in it such intention. But from exility of bones, thinness of skulls, smallness of teeth, ribs, and thigh-bones; not improbable that many thereof were persons of minor age, or women. Confirmable also from things contained in them. In most were found substances resembling combs, plates like boxes, fastened with iron pins, and handsomely overwrought like the necks or bridges of musical instruments, long brass plates overwrought like the handles of neat implements, brazen nippers to pull away hair, and in one a kind of opale yet maintaining a bluish colour.

Now that they accustomed to burn or bury with them things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all pleasure, or vain apprehension that they might use them in the other world, is testified by all antiquity. Observable from the gem, or beryl ring, upon the finger of

Cynthia, the mistress of Propertius, when, after her funeral pyre, her ghost appeared unto him. And nobly illustrated from the contents of that Roman urn preserved by Cardinal Farnese, wherein, besides great number of gems with heads of gods and goddesses, were found an ape of agate, a grasshopper, an elephant of amber, a crystal ball, three glasses, two spoons, and six nuts of crystal. And, beyond the contents of urns, in the monument of Childerick the First, and fourth king from Pharamond, casually discovered three years past at Tournay, restoring unto the world much gold richly adorning his sword, two hundred rubies, many hundred imperial coins, three hundred golden bees, the bones and horse-shoe of his horse interred with him, according to the barbarous magnificence of those days in their sepulchral obsequies. Although, if we steer by the conjecture of many a Septuagint expression, some trace thereof may be found even with the ancient Hebrews, not only from the sepulchral treasure of David, but the circumcision-knives which Joshua also buried.

Some men, considering the contents of these urns, lasting pieces and toys included in them, and the custom of burning with many other nations, might somewhat doubt whether all urns found among us were properly Roman relics, or some not belonging unto our British, Saxon, or Danish forefathers.

In the form of burial among the ancient Britons, the large discourses of Cæsar, Tacitus, and Strabo are silent: for the discovery whereof,

with other particulars, we much deplore the loss of that letter which Cicero expected or received from his brother Quintus, as a resolution of British customs ; or the account which might have been made by Scribonus Largus, the physician accompanying the emperor Claudius, who might have also discovered that frugal bit of the old Britons, which in the bigness of a bean could satisfy their thirst and hunger.

But, that the Druids and ruling priests used to burn and bury is expressed by Pomponius ; that Bellinus, the brother of Brennus, and king of Britain, was burnt is acknowledged by Polydorus, as also by Amandus Zierexensis in *Historia*, and Pineda in his *Universa Historia*, Spanish. That they held that practice in Gallia, Cæsar expressly delivereth. Whether the Britons (probably descended from them, of like religion, language, and manners) did not sometimes make use of burning ; or whether, at least, such as were after civilized unto the Roman life and manners conformed not unto this practice, we have no historical assertion or denial. But since, from the account of Tacitus, the Romans early wrought so much civility upon the British stock, that they brought them to build temples, to wear the gown, and study the Roman laws and language, that they conformed also unto their religious rites and customs in burial seems no improbable conjecture.

That burning the dead was used in Sarmatia is affirmed by Gaguinus ; that the Sueons and Gothlanders used to burn their princes and great persons is delivered by Saxo and Olaus ;

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that this was the old German practice is also asserted by Tacitus. And, though we are bare in historical particulars of such obsequies in this island, or that the Saxons, Jutes, and Angles burnt their dead, yet came they from parts where it was of ancient practice ; the Germans using it, from whom they were descended. And even in Jutland and Sleswick, in Anglia Cymbrica, urns with bones were found not many years before us.

But the Danish and northern nations have raised an era, or point of compute, from their custom of burning their dead ; some deriving it from Unguinus, some from Frotho the Great, who ordained by law that princes and chief commanders should be committed unto the fire, though the common sort had the common grave interment. So Starkatterus, that old hero, was burnt, and Ringo royally burnt the body of Harold the king, slain by him.

What time this custom generally expired in that nation we discern no assured period ; whether it ceased before Christianity, or upon their conversion by Ausgurius the Gaul, in the time of Ludovicus Pius, the son of Charles the Great, according to good computes ; or whether it might not be used by some persons, while for a hundred and eighty years Paganism and Christianity were promiscuously embraced among them, there is no assured conclusion ; about which time the Danes were busy in England, and particularly infested this country, where many castles and strong-holds were built by them, or against them, and great number of

names and families still derived from them. But since this custom was probably disused before their invasion or conquest, and the Romans confessedly practised the same, since their possession of this island, the most assured account will fall upon the Romans, or Britons Romanized.

However, certain it is, that urns, conceived of no Roman original, are often dug up both in Norway and Denmark, handsomely described, and graphically represented by the learned physician Wormius; and in some parts of Denmark in no ordinary number, as stands delivered by authors exactly describing those countries. And they contained not only bones, but many other substances in them, as knives, pieces of iron, brass, and wood, and one of Norway a brass, gilded Jew's-harp.

Nor were they confused or careless in disposing the noblest sort, while they placed large stones in circle about the urns or bodies which they interred; somewhat answerable unto the monument of Rollrich stones in England, or sepulchral monument probably erected by Rollo, who after conquered Normandy, where, it is not improbable, somewhat might be discovered. Meanwhile, to what nation or person belonged that large urn found at Ashburie, containing mighty bones, and a buckler; what those large urns found at Little Massingham, or why the Anglesey urns are placed with their mouths downward, remains yet undiscovered.

Plastered and whited sepulchres were anciently affected in cadaverous and corruptive

burials ; and the rigid Jews were wont to garnish the sepulchres of the righteous ; Ulysses, in Hecuba, cared not how meanly he lived, so he might find a noble tomb after death. Great princes affected great monuments ; and the fair and larger urns contained no vulgar ashes, which makes that disparity in those which time discovereth among us. The present urns were not of one capacity, the largest containing above a gallon, some not much above half that measure ; nor all of one figure, wherein there is no strict conformity, in the same or different countries ; observable from those represented by Casalius, Bosio, and others, though all found in Italy ; while many have handles, ears, and long necks, but most imitate a circular figure, in a spherical and round composure ; whether from any mystery, best duration, or capacity, were but a conjecture. But the common form with necks was a proper figure, making our last bed like our first ; nor much unlike the urns of our nativity, while we lay in the nether part of the earth, and inward vault of our microcosm. Many urns are red, these but of a black colour, somewhat smooth, and dully sounding, which begat some doubt whether they were burnt, or only baked in oven or sun : according to the ancient way in many bricks, tiles, pots, and testaceous works ; and as the word *testa* is properly to be taken, when occurring without addition : and chiefly intended by Pliny, when he commendeth bricks and tiles of two years old, and to make them in the spring. Nor only these concealed pieces, but the open magnifi-

cence of antiquity ran much in the artifice of clay. Hereof the house of Mausolus was built, thus old Jupiter stood in the Capitol, and the statue of Hercules, made in the reign of Tarquinius Priscus, was extant in Pliny's days. And such as declined burning or funeral urns affected coffins of clay, according to the mode of Pythagoras—a way preferred by Varro. But the spirit of great ones was above these circumscriptions, affecting copper, silver, gold, and porphyry urns; wherein Severus lay, after a serious view and sentence on that which should contain him. Some of these urns were thought to have been silvered over, from sparklings in several pots, with small tinsel parcels, uncertain whether from the earth, or the first mixture in them.

Among these urns we could obtain no good account of their coverings; only one seemed arched over with some kind of brickwork. Of those found at Buxton some were covered with flints, some in other parts with tiles; those at Yarmouth Castor were closed with Roman bricks; and some have proper earthen covers adapted and fitted to them. But in the Homerial urn of Patroclus, whatever was the solid tegument, we find the immediate covering to be a purple piece of silk. And such as had no covers might have the earth closely pressed into them, after which disposure were probably some of these, wherein we found the bones and ashes half mortered unto the sand and sides of the urn; and some long roots of quich or dog's-grass about the bones.

No lamps, included liquors, lachrymatories or tear-bottles, attended these rural urns, either as sacred unto the manes, or passionate expressions of their surviving friends; while with rich flames and hired tears they solemnized their obsequies, and in the most lamented monuments made one part of their inscriptions. Some find sepulchral vessels, containing liquors, which time hath incrassated into jellies. For beside these lachrymatories, notable lamps, with vessels of oils; and aromatical liquors, attended noble ossuaries; and some yet retaining a vinosity and spirit in them, which if any have tasted they have far exceeded the palates of antiquity. Liquors not to be computed by years of annual magistrates, but by great conjunctions and the fatal periods of kingdoms. The draughts of consulary date were but crude unto these, and Opimian wine but in the must unto them.

In sundry graves and sepulchres we meet with rings, coins, and chalices. Ancient frugality was so severe that they allowed no gold to attend the corpse, but only that which served to fasten their teeth. Whether the opaline stone in this urn were burnt upon the finger of the dead, or cast into the fire by some affectionate friend, it will consist with either custom. But other incinerable substances were found so fresh that they could feel no singe from fire. These, upon view, were judged to be wood, but sinking in water, and tried by the fire we found them to be bone, or ivory. In their hardness and yellow colour they most

resemble box, which in old expressions found the epithet of eternal, and perhaps in such conservatories might have passed uncorrupted.

That bay-leaves were found green in the tomb of St. Humbert, after a hundred and fifty years, was looked upon as miraculous. Remarkable it was unto old spectators, that the cypress of the temple of Diana lasted so many hundred years. The wood of the ark and olive rod of Aaron were older at the captivity ; but the cypress of the ark of Noah was the greatest vegetable antiquity, if Josephus were not deceived by some fragments of it in his days. To omit the moor-logs and fir-trees found underground, in many parts of England, the undated ruins of winds, floods, or earthquakes, and which in Flanders still show from what quarter they fell, as generally lying in a north-east position.

But though we found not these pieces to be wood, according to first apprehension, yet we missed not altogether of some woody substance, for the bones were not so clearly picked but some coals were found amongst them. A way to make wood perpetual, and a fit associate for metal, whereon was laid the foundation of the great Ephesian temple, and which were made the lasting tests of old boundaries and landmarks. Whilst we look on these we admire not observations of coals found fresh, after four hundred years. In a long-deserted habitation even egg-shells have been found fresh, not tending to corruption.

In the monument of King Childerick the

iron relics were found all rusty and crumbling to pieces ; but our little iron pins, which fastened the ivory works, held well together, and lost not their magnetical quality, though wanting a tenacious moisture for the firmer union of parts, although it be hardly drawn into fusion, yet that metal soon submitteth unto rust and dissolution. In the brazen pieces we admired not the duration but the freedom from rust and ill savour, upon the hardest attrition ; but now exposed unto the piercing atoms of air, in the space of a few months they begin to spot and betray their green entrails. We conceive not these urns to have descended thus naked as they appear, or to have entered their graves without the old habit of flowers. The urn of Philopœmen was so laden with flowers and ribbons that it afforded no sight of itself. The rigid Lycurgus allowed olive and myrtle. The Athenians might fairly except against the practice of Democritus, to be buried up in honey, as fearing to embezzle a great commodity of their country, and the best of that kind in Europe. But Plato seemed too frugally politic, who allowed no larger monument than would contain four heroic verses, and designed the most barren ground for sepulture ; though we cannot commend the goodness of that sepuchral ground, which was set at no higher rate than the mean salary of Judas. Though the earth had confounded the ashes of these ossuaries, yet the bones were so smartly burnt that some thin plates of brass were found half melted among them, whereby we appre-

hend they were not of the meanest carcasses, perfunctorily fired, as sometimes in military, and commonly in pestilence, burnings ; or after the manner of abject corpses, huddled forth and carelessly burnt, without the Esquiline Port at Rome, which was an affront contrived upon Tiberius, while they half-burnt his body ; and in the Amphitheatre, according to the custom in notable malefactors ; whereas Nero seemed not so much to fear his death, as that his head should be cut off, and his body not burnt entire.

Some, finding many fragments of skulls in these urns, suspected a mixture of bones. In none we searched was there cause of such conjecture, though sometimes they declined not that practice. The ashes of Domitian were mingled with those of Julia ; of Achilles with those of Patroclus. All urns contained not single ashes. Without confused burnings they affectionately compounded their bones ; passionately endeavouring to continue their living unions. And when distance of death denied such conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the grave, to lie urn by urn, and touch but in their names. And many were so curious to continue their living relations, that they contrived large and family urns, wherein the ashes of their nearest friends and kindred might successively be received, at least some parcels thereof, while their collateral memorials lay in minor vessels about them.

Antiquity held too light thoughts from

objects of mortality, while some drew provocatives of mirth from anatomies, and jugglers showed tricks with skeletons; when fiddlers made not so pleasant mirth as fencers, and men could sit with quiet stomachs while hanging was played before them. Old considerations made few mementos by skulls and bones upon their monuments. In the Egyptian obelisks and hieroglyphical figures, it is not easy to meet with bones. The sepulchral lamps speak nothing less than sepulture; and in their literal draughts prove often obscene and antic pieces: where we find D. M. it is obvious to meet with sacrificing pateras, and vessels of libation, upon old sepulchral monuments. In the Jewish Hypogæum and subterranean cell at Rome, was little observable besides the variety of lamps, and frequent draughts of the holy candlestick. In authentic draughts of Anthony and Jerome, we meet with thigh-bones and deaths'-heads: but the cemeterial cells of ancient Christians and martyrs were filled with draughts of Scripture stories; not declining the flourishes of cypress, palms, and olive: and the mystical figures of peacocks, doves, and cocks; but iterately affecting the portraits of Enoch, Lazarus, Jonas, and the vision of Ezekiel, as hopeful draughts, and hinting imagery of the resurrection; which is the life of the grave, and sweetens our habitations in the land of moles and pismires.

Gentile inscriptions precisely delivered the extent of men's lives, seldom the manner of their deaths, which history itself so often leaves

obscure in the records of memorable persons. There is scarce any philosopher but dies twice or thrice in Laertius ; nor almost any life without two or three deaths in Plutarch ; which makes the tragical ends of noble persons more favourably resented by compassionate readers, who find some relief in the election of such differences.

The certainty of death is attended with uncertainties, in time, manner, place. The variety of monuments hath often obscured true graves, and cenotaphs confounded sepulchres. For, beside their real tombs, many have found honorary and empty sepulchres. The variety of Homer's monuments made him of various countries. Euripides had his tomb in Attica, but his sepulture in Macedonia. And Severus found his real sepulchre in Rome, but his empty grave in Gallia.

He that lay in a golden urn eminently above the earth, was not like to find the quiet of these bones. Many of these urns were broken by a vulgar discoverer, in hope of inclosed treasure. The ashes of Marcellus were lost above ground, upon the like account. Where profit hath prompted no age hath wanted such miners, for which the most barbarous expilators found the most civil rhetoric. Gold once of the earth is no more due unto it. What was unreasonably committed to the ground is reasonably resumed from it ; let monuments and rich fabrics, not riches, adorn men's ashes. The commerce of the living is not to be transferred unto the dead. It is not injustice to take that which

none complains to lose, and no man is wronged where no man is possessor.

Plato's historian of the other world lies twelve days incorrupted, while his soul was viewing the large stations of the dead. How to keep the corpse seven days from corruption by anointing and washing, without exenteration, were an hazardable piece of art, in our choicest practice. How they made distinct separation of bones and ashes from fiery admixture, hath found no historical solution; though they seemed to make a distinct collection, and overlooked not Pyrrhus's toe. Some provision they might make by fictile vessels, coverings, tiles, or flat stones, upon and about the body. And in the same field, not far from these urns, many stones were found underground, as also by careful separation of extraneous matter, composing and raking up the burnt bones with forks, observable in that notable lump, of Galuanus Martianus, who had the sight of the *vas ustrinum*, or vessel wherein they burnt the dead, found in the Esquiline field at Rome, might have afforded clearer solution. But their insatisfaction herein begat that remarkable invention in the funeral pyres of some princes, by incombustible sheets made with a texture of asbestos, incremable flax, or salamander's wool, which preserved their bones and ashes incommixed.

How the bulk of a man should sink into so few pounds of bones and ashes, may seem strange unto any who considers not its constitution, and how slender a mass will remain upon an open and urging fire of the carnal

composition. Even bones themselves reduced unto ashes, do abate a notable proportion ; and consisting much of a volatile salt, when that is fired out, make a light kind of cinders. Although their bulk be disproportionable to their weight when the heavy principle of salt is fired out and the earth almost only remaineth ; observable in sallow, which makes more ashes than oak ; and discovers the common fraud of selling ashes by measure, and not by ponderation.

Some bones make best skeletons, some bodies quick and speediest ashes. Who would expect a quick flame from hydropical Heraclitus ? The poisoned soldier, when his belly brake, put out two pyres, in Plutarch. But in the plague of Athens one private pyre served two or three intruders ; and the Saracens, burnt in large heaps by the king of Castile, showed how little fuel sufficeth. Though the funeral pyre of Patroclus took up an hundred foot, a piece of an old boat burnt Pompey ; and if the burthen of Isaac were sufficient for a holocaust, a man may carry his own pyre.

He that looks for urns and old sepulchral relics, must not seek them in the ruins of temples, where no religion anciently placed them. These were found in a field, according to ancient custom in noble or private burial ; the old practice of the Canaanites, the family of Abraham, and the burying-place of Joshua, in the borders of his possessions ; and also agreeable unto Roman practice to bury by highways, whereby their monuments were under

eye : memorials of themselves, and mementos of mortality into living passengers ; whom the epitaphs of great ones were fain to beg to stay and look upon them ; a language, though sometimes used, not so proper in church-inscriptions. The sensible rhetoric of the dead, to exemplarity of good life, first admitted the bones of pious men and martyrs within church walls ; which, in succeeding ages, crept into promiscuous practice. While Constantine was peculiarly favoured to be admitted into the church-porch ; and the first thus buried in England was in the days of Cuthred.

Christians dispute how their bodies should lie in the grave. In urnal interment they clearly escaped this controversy : though we decline the religious consideration, yet in cemeterial and narrower burying-places, to avoid confusion and cross position, a certain posture were to be admitted ; which even pagan civility observed ; the Persians lay north and south, the Megarians and Phœnicians placed their heads to the east ; the Athenians, some think, towards the west, which Christians still retain. And Beda will have it to be the posture of our Saviour. That he was crucified with his face towards the west, we will not contend with tradition and probable account ; but we applaud not the hand of the painter, in exalting his cross so high above those on either side ; since hereof we find no authentic account in history, and even the crosses found by Helena, pretend no such distinction from longitude or dimension.

To be knaved out of our graves, to have our

skulls made drinking-bowls, and our bones turned into pipes, to delight and sport our enemies, are tragical abominations, escaped in burning burials.

Urnal interments and burnt relics lie not in fear of worms, or to be an heritage for serpents ; in carnal sepulture, corruptions seem peculiar unto parts, and some speak of snakes out of the spinal-marrow. But, while we suppose common worms in graves, it is not easy to find any there ; few in church-yards above a foot deep, fewer or none in churches, though in fresh decayed bodies. Teeth, bones, and hair, give the most lasting defiance to corruption. In an hydropical body, ten years buried in a church-yard, we met with a fat concretion, where the nitre of the earth, and the salt and lixivious liquor of the body, had coagulated large lumps of fat into the consistence of the hardest Castile soap ; whereof part remaineth with us. After a battle with the Persians, the Roman corpses decayed in few days, while the Persian bodies remained dry and uncorrupted. Bodies in the same ground do not uniformly dissolve, nor bones equally moulder ; whereof in the opprobrious disease we expect no long duration. The body of the Marquess of Dorset seemed sound and handsomely cereclothed, that after seventy-eight years was found uncorrupted. Common tombs preserve not beyond powder : a firmer consistence and compage of parts might be expected from arefaction, deep burial, or charcoal. The greatest antiquities of mortal bodies may remain in petrified bones, whereof,

though we take not in the pillar of Lot's wife, or metamorphosis of Ortelius, some may be older than pyramids, in the petrified relics of the general inundation. When Alexander opened the tomb of Cyrus, the remaining bones discovered his proportion, whereof urnal fragments afford but a bad conjecture, and have this disadvantage of grave interments, that they leave us ignorant of most personal discoveries. For, since bones afford not only rectitude and stability, but figure unto the body, it is no impossible physiognomy to conjecture at fleshy appendencies; and after what shape the muscles and carnous parts might hang in their full consistences. A full-spread Cariola shows a well-shaped horse behind; handsomed formed skulls give some analogy of fleshy resemblance. A critical view of bones makes a good distinction of sexes. Even colour is not beyond conjecture, since it is hard to be deceived in the distinction of Negroes' skulls. Dante's characters are to be found in skulls as well as faces. Hercules is not only known by his foot: other parts make out their proportions, and inferences upon whole or parts. And, since the dimensions of the head measure the whole body, and the figure thereof gives conjecture of the principal faculties, physiognomy outlives ourselves, and ends not in our graves.

Severe contemplators, observing these lasting relics, may think them good monuments of persons past, little advantage to future beings. And, considering that Power which subdueth

all things unto itself, that can resume the scattered atoms, or identify out of any thing, conceive it superfluous to expect a resurrection out of relics. But the soul subsisting, other matter clothed with due accidents may salve the individuality; yet the saints, we observe, arose from graves and monuments about the holy city. Some think the ancient patriarchs so earnestly desired to lay their bones in Canaan, as hoping to make a part of that resurrection, and, though thirty miles from Mount Calvary, at least to lie in that region which should produce the first-fruits of the dead. And if, according to learned conjecture, the bodies of men shall rise where their greatest relics remain, many are not like to err in the topography of their resurrection, though their bones or bodies be after translated by angels into the field of Ezekiel's vision, or, as some will order it, into the Valley of Judgment, or Jehosaphat.

Christians have handsomely glossed the deformity of death, by careful consideration of the body, and civil rites which take off brutal terminations. And, though they conceived all reparable by a resurrection, cast not off all care of interment. And, since the ashes of sacrifices burnt upon the altar of God were carefully carried out by the priests, and deposited in a clean field; since they acknowledged their bodies to be the lodging of Christ, and temples of the Holy Ghost, they devolved not all upon the sufficiency of soul existence; and, therefore, with long services and full solemnities concluded their last exequies, wherein, to all distinctions,

the Greek devotion seems most pathetically ceremonious.

Christian invention hath chiefly driven at rites which speak hopes of another life, and hints of a resurrection. And if the ancient Gentiles held not the immortality of their better part, and some subsistence after death, in several rites, customs, actions, and expressions, they contradicted their own opinions; wherein Democritus went high, even to the thought of a resurrection, as scoffingly recorded by Pliny. What can be more express than the expression of Phocyllides? Or who would expect from Lucretius a sentence of Ecclesiastes? Before Plato could speak, the soul had wings, in Homer, which fell not, but flew out of the body into the mansions of the dead; who also observed that handsome distinction of Demas and Soma, for the body conjoined to the soul and body separated from it. Lucian spoke much truth in jest, when he said, that part of Hercules which proceeded from Alcmena perished—that from Jupiter remained immortal. Thus Socrates was content that his friends should bury his body, so they would not think they buried Socrates; and, regarding only his immortal part, was indifferent to be burnt or buried. From such considerations Diogenes might condemn sepulture; and, being satisfied that the soul could not perish, grow careless of corporeal interment. The Stoics, who thought that the souls of wise men had their habitation about the moon, might make slight account of subterraneous deposition; whereas the Pytha-

gorians and transcorporating philosophers, who were to be often buried, held great care of their interment. And the Platonics rejected not a due care of the grave, though they put their ashes to unreasonable expectations, in their tedious term of return and long set revolution.

Men have lost their reason in nothing so much as their religion, wherein stones and clouts make martyrs; and since the religion of one seems madness unto another, to afford an account or rationale of old rites, requires no rigid reader. That they kindled the pyre aversely, or turning their face from it, was a handsome symbol of unwilling ministration; that they washed their bones with wine and milk; that the mother wrapped them in linen and dried them in her bosom, the first fostering part and place of their nourishment; that they opened their eyes towards heaven before they kindled the fire, as the place of their hopes or original, were no improper ceremonies. Their last valediction, thrice uttered by the attendants, was also very solemn, and somewhat answered by Christians, who thought it too little, if they threw not the earth thrice upon the interred body. That in strewing their tombs the Romans affected the rose, the Greeks, amaranthus and myrtle; that the funeral pyre consisted of sweet fuel, cypress, fir, larix, yew, and trees perpetually verdant, lay silent expressions of their surviving hopes; wherein Christians, which deck their coffins with bays have found a more elegant emblem. For that tree, seeming dead, will restore itself

from the root, and its dry and exuccous leaves resume their verdure again : which, if we mistake not, we have also observed in firs. Whether the planting of yew in church-yards hold not its original from ancient funeral rites, or as an emblem of resurrection from its perpetual verdure, may also admit conjecture.

They made use of music to excite or quiet the affections of their friends, according to different harmonies. But the secret and symbolical hint was the harmonical nature of the soul, which, delivered from the body, went again to enjoy the primitive harmony of heaven, from whence it first descended ; which, according to its progress, traced by antiquity, came down by Cancer, and ascended by Capricornus.

They burnt not children before their teeth appeared, as apprehending their bodies too tender a morsel for fire, and that their gristly bones would scarce leave separable relics after the pyral combustion. That they kindled not fire in their houses for some days after, was a strict memorial of the late afflicting fire. And mourning without hope, they had a happy fraud against excessive lamentation, by a common opinion that deep sorrows disturbed their ghosts.

That they buried their dead on their backs, or in a supine position, seems agreeable unto profound sleep, and common posture of dying ; contrary to the most natural way of birth ; nor unlike our pendulous posture, in the doubtful state of the womb. Diogenes was singular, who preferred a prone situation in the grave,

and some Christians like neither, who decline the figure of rest, and make choice of an erect posture.

That they carried them out of the world with their feet forward, not inconsonant unto reason ; as contrary unto the native posture of man, and his production first into it. And also agreeable unto their opinions, while they bid adieu unto the world, not to look again upon it ; whereas Mahomedans, who think to return to a delightful life again, are carried forth with their heads forward, and looking towards their houses.

They closed their eyes as parts which first die or first discover the sad effects of death. But their iterated clamations, to excite their dying or dead friends, or revoke them unto life again, was a vanity of affection ; as not presumably ignorant of the critical tests of death, by apposition of feathers, glasses, and reflection of figures, which dead eyes represent not ; which however, not strictly verifiable in fresh and warm cadavers, could hardly elude the test, in corpses of four or five days.

That they sucked in the last breath of their expiring friends, was surely a practice of no medical institution, but a loose opinion that the soul passed out that way, and a fondness of affection from some Pythagorical foundation, that the spirit of one body passed into another, which they wished might be their own.

That they poured oil upon the pyre was a tolerable practice, while the intention rested in facilitating the ascension ; but to place good omens in the quick and speedy burning, to

sacrifice unto the winds for a dispatch in this office, was a low form of superstition.

The archimime, or jester, attending the funeral train, and imitating the speeches, gesture, and manners of the deceased, was too light for such solemnities, contradicting their funeral orations and doleful rites of the grave.

That they buried a piece of money with them as a fee of the Elysian ferryman, was a practice full of folly; but the ancient custom of placing coins in considerable urns, and the present practice of burying medals in the noble foundations of Europe, are laudable ways of historical discoveries in actions, persons, chronologies; and posterity will applaud them.

We examine not the old laws of sepulture, exempting certain persons from burial or burning; but hereby we apprehend that these were not the bones of persons planet-struck, or burnt with fire from heaven. No relics of traitors to their country, self-killers, or sacrilegious malefactors; persons in old apprehension unworthy of the earth, condemned unto the Tartarus of hell and bottomless pit of Pluto, from whence there was no redemption.

Nor were only many customs questionable in order that to their obsequies, but also sundry practices, fictions, and conceptions, discordant or obscure, of their state and future beings; whether unto eight or ten bodies of men to add one of a woman, as being more inflammable and unctuously constituted for the better pyral combustion were any rational practice. Or whether the complaint of Periander's wife be

tolerable, that wanting her funeral burning she suffered intolerable cold in hell, according to the constitution of the infernal house of Pluto, wherein cold makes a great part of their tortures; it cannot pass without some question.

Why the female ghosts appear unto Ulysses, before the heroes and masculine spirits? Why the Psyche, or soul, of Tiresias is of the masculine gender, who being blind on earth, sees more than all the rest in hell; why the funeral suppers consisted of eggs, beans, smallage, and lettuce, since the dead are made to eat asphodels about the Elysian meadows? Why, since there is no sacrifice acceptable, nor any propitiation for the covenant of the grave, men set up the deity of Morta, and fruitlessly adored divinities without ears? it cannot escape some doubt.

The dead seem all alive in the human hades of Homer, yet cannot well speak, prophesy, or know the living, except they drink blood, wherein is the life of man. And therefore the souls of Penelope's paramours, conducted by Mercury, chirped like bats; and those which followed Hercules made a noise but like a flock of birds.

The departed spirits know things past and to come, yet are ignorant of things present. Agamemnon foretells what should happen unto Ulysses, yet ignorantly inquires what is become of his own son. The ghosts are afraid of swords in Homer; yet Sybilla tells Æneas, in Virgil, the thin habit of spirits was beyond the force of

weapons. The spirits put off their malices with their bodies, and Cæsar and Pompey accord in Latin hell, yet Ajax, in Homer, endures not a conference with Ulysses; and Deiphobus appears all mangled in Virgil's ghosts; yet we meet with perfect shadows among the wounded ghosts of Homer.

Since Charon, in Lucian, applauds his condition among the dead, whether it be handsomely said of Achilles, that living contemner of death, that he had rather be a ploughman's servant than emperor of the dead? How Hercules's soul is in hell, and yet in heaven, and Julius's soul in a star, yet seen by Æneas in hell, except the ghosts were but images and shadows of the soul, received in higher mansions, according to the ancient division of body, soul, and image or *simulachrum* of them both. The particulars of future beings must needs be dark unto ancient theories, which Christian philosophy yet determines but in a cloud of opinions. A dialogue between two infants in the womb concerning the state of this world, might handsomely illustrate our ignorance of the next, whereof methinks we yet discourse in Plato's den, and are but embryo philosophers.

Pythagoras escapes, in the fabulous hell of Dante, among that swarm of philosophers wherein, whilst we meet with Plato and Socrates, Cato is to be found in no lower place than purgatory. Among all the set, Epicurus is most considerable, whom men make honest without an Elysium, who condemned life without encouragement of immortality, and making

nothing after death, yet made nothing of the king of terrors.

Were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live; and unto such as consider none hereafter, it must be more than death to die, which makes us amazed at those audacities, that durst be nothing, and return into their chaos again. Certainly such spirits as could contemn death, when they expected no better being after, would have scorned to live had they known any. And therefore we applaud not the judgment of Machiavelli, that Christianity makes men cowards, or that with the confidence of but half dying, the despised virtues of patience and humility have abased the spirits of men, which pagan principles exalted, but rather regulated the wildness of audacities, in the attempts, grounds, and eternal sequels of death; wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate the valour of ancient martyrs, who contemned death in the uncomfortable scene of their lives, and in their decrepit martyrdoms did probably lose not many months of their days, or parted with life when it was scarce worth the living. For, beside that long time past holds no consideration unto a slender time to come, they had no small disadvantage from the constitution of old age, which naturally makes men fearful; and complexionally superannuated from the bold and courageous thoughts of youth and fervent years. But the contempt of death from corporeal animosity promoteth

not our felicity. They may sit in the orchestra, and noblest seats of heaven, who have held up shaking hands in the fire, and humanly contended for glory.

Meanwhile Epicurus lies deep in Dante's hell, wherein we meet with tombs enclosing souls which denied their immortalities. But whether the virtuous heathen, who lived better than he spake, or, erring in the principles of himself, yet lived above philosophers of more specious maxims, lie so deep as he is placed, at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practice and conversation, were a query too sad to insist on.

But all or most apprehensions rested in opinions of some future being, which, ignorantly or coldly believed, begat those perverted conceptions, ceremonies, sayings, which Christians pity or laugh at. Happy are they which live not in that disadvantage of time, when men could say little for futurity, but from reason ; whereby the noblest minds fell often upon doubtful deaths, and melancholy dissolutions ; with these hopes Socrates warmed his doubtful spirits, against that cold potion ; and Cato, before he durst give the fatal stroke, spent part of the night in reading the immortality of Plato, thereby confirming his wavering hand unto the animosity of that attempt.

It is the heaviest stone that melancholy can throw at a man, to tell him he is at the end of his nature ; or that there is no further state to come, unto which this seems progressional, and

otherwise made in vain. Without this accomplishment the natural expectation and desire of such a state were but a fallacy in nature; unsatisfied considerators would quarrel with the justice of their constitutions, and rest content that Adam had fallen lower, whereby by knowing no other original and deeper ignorance of themselves, they might have enjoyed the happiness of inferior creatures, who in tranquillity possess their constitutions, as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes, or cognition of better being, the wisdom of God hath necessitated their contentment: but the superior ingredient and obscured part of ourselves, whereto all present felicities afford no resting contentment, will be able at last to tell us we are more than our present selves; and evacuate such hopes in the fruition of their own accomplishments.

Now, since these dead bones have already outlasted the living ones of Methuselah, and in a yard under ground, and thin walls of clay, out-worn all the strong and spacious buildings above it, and quietly rested under the drums and trappings of three conquests, what prince can promise such diuturnity unto his relics, or might not gladly say,

‘Sic ego componi versus in ossa velim?’

Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments. In vain we hope to be known by open and visible conservatories,

when to be unknown was the means of their continuation, and obscurity their protection. If they died by violent hands, and were thrust into their urns, these bones become considerable, and some old philosophers would honour them, whose souls they conceived most pure, which were thus snatched from their bodies; and to retain a stronger propension unto them: whereas they wearedly left a languishing corpse, and with faint desires of reunion. If they fell by long and aged decay, yet wrapt up in the bundle of time, they fall into indistinction, and make but one blot with infants. If we begin to die when we live, and long life be but a prolongation of death, our life is a sad composition; we live with death, and die not in a moment. How many pulses made up the life of Methuselah, were work for Archimedes: common counters sum up the life of Moses's man. Our days become considerable like petty sums by minute accumulations: where numerous fractions make up but small round numbers; and our days of a span long make not one little finger.

If the nearness of our last necessity brought a nearer conformity unto it, there were a happiness in hoary hairs, and no calamity in half senses. But the long habit of living indisposeth us for dying; when avarice makes us the sport of death, when even David grew politically cruel, and Solomon could hardly be said to be the wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our days, misery makes Alcmena's

nights, and time hath no wings unto it. But the most tedious being is that which can un-wish itself, content to be nothing, or never to have been, which was beyond the malcontent of Job, who cursed not the day of his life, but his nativity. Content to have so far been, as to have a title to future being ; although he had lived here but in an hidden state of life, and, as it were, an abortion.

What song the syrens sang, or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture. What time the persons of these ossuaries entered the famous nations of the dead, and slept with princes and counsellors, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up, were a question above antiquarianism ; not to be resolved by man, nor easily perhaps by spirits, except we consult the provincial guardians, or tutelary observers. Had they made as good provision for their names as they have done for their relics, they had not so grossly erred in the art of perpetuation. But to subsist in bones, and be but pyramidally extant, is a fallacy in duration. Vain ashes, which in the oblivion of names, persons, times, and sexes, have found unto themselves a fruitless continuation, and only arise unto late posterity, as emblems of mortal vanities, antidotes against pride, vain-glory, and maddening vices. Pagan vain-glories, which thought the world might last for ever, had encouragement for ambition, and finding

no Atropos unto the immortality of their names, were never damped with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vain-glories, who acting early, and before the probable meridian of time, have by this time found great accomplishment of their designs, whereby the ancient heroes have already outlasted their monuments, and mechanical preservations. But in this latter scene of time we cannot expect such mummies unto our memories, when ambition may fear the prophecy of Elias, and Charles the Fifth can never hope to live within two Methuselahs of Hector.

And therefore restless inquietude for the diuturnity of our memories unto present considerations, seems a vanity almost out of date, and superannuated piece of folly. We cannot hope to live so long in our names as some have done in their persons ; one face of Janus holds no proportion unto the other. It is too late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We, whose generations are ordained in this setting part of time, are providentially taken off from such imaginations ; and being necessitated to eye the remaining particle of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the con-

sideration of that duration, which maketh pyramids pillars of snow, and all that is past a moment.

Circles and right lines limit and close all bodies, and the mortal right-lined circle must conclude and shut up all. There is no antidote against the opium of time, which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Grave-stones tell truth scarce forty years. Generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions like many in Gruter, to hope for eternity by enigmatical epithets, or first letters of our names, to be studied by antiquaries who we were, and have new names given us, like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.

To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition in Cardan ; disparaging his horoscopal inclination and judgment of himself, who cares to subsist, like Hippocrates' patients, or Achilles' horses, in Homer, under naked nominations, without deserts and noble acts, which are the balsam of our memories, the *entelechia* and soul of our subsistences. To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief, than Pilate ?

But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity ; who can but pity the founder of the pyramids ? Herostratus lives that burnt the temple of Diana ; he is almost lost that built it : time hath spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations ; and Thersites is like to live as long as Agamemnon, without the favour of the everlasting register. Who knows whether the best of men be known ? or, whether there be not more remarkable persons forgot, than any that stand remembered in the known account of time ? The first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Oblivion is not to be hired : the greater part must be content to be as though they had not been ; to be found in the register of God, not in the record of man. Twenty-seven names make up the first story, and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox ? Every hour adds unto that current arithmetic, which scarce stands one moment. And, since death must be the Lucina of life, and even pagans could doubt whether thus to live were to die ; since our longest sun sets at right descensions, and makes but winter arches, and therefore it cannot be long before we lie down

in darkness, and have our light in ashes ; since the brother of death daily haunts us with dying mementos, and time, that grows old itself, bids us hope no long duration ; diuturnity is a dream and folly of expectation.

Darkness and light divide the course of time, and oblivion shares with memory a great part even of our living beings ; we slightly remember our felicities, and the smartest strokes of affliction leave but short smart upon us. Sense endureth no extremities, and sorrows destroy us or themselves. To weep into stones are fables. Afflictions induce callosities ; miseries are slippery, or fall like snow upon us, which, notwithstanding, is no unhappy stupidity. To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days, and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls. A good way to continue their memories, while, having the advantage of plural successions, they could not but act something remarkable in such variety of beings, and, enjoying the fame of their passed selves, make accumulation of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the common being, and make one particle of the public soul of all things, which was no more than to return into their unknown and divine

original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistences, to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyses or time hath spared, avarice now consumeth. Mummy is become merchandize; Mizraim cures wounds, and Pharaoh is sold for balsams.

In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon: men have been deceived even in their flatteries above the sun, and studied conceits to perpetuate their names in heaven. The various cosmography of that part hath already varied the names of contrived constellations: Nimrod is lost in Orion, and Osiris in the dog-star. While we look for incorruption in the heavens, we find they are but like the earth; durable in their main bodies, alterable in their parts: whereof, beside comets and new stars, perspectives begin to tell tales. And the spots that wander about the sun, with Phaeton's favour, would make clear conviction.

There is nothing strictly immortal but immortality; whatever hath no beginning, may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself; and the highest strain of omnipotency, to be so powerfully constituted as not to suffer even from the power of itself. But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death,

makes a folly of posthumous memory. God, who can only destroy our souls, and hath assured our resurrection, either of our bodies or names, hath directly promised no duration. Wherein there is so much of chance, that the boldest expectants have found unhappy frustration ; and to hold long subsistence, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing natiivities and deaths with equal lustre, nor omitting ceremonies of bravery, in the infamy of his nature.

Life is a pure flame, and we live by an invisible sun within us. A small fire sufficeth for life, great flames seemed too little after death, while men vainly affected precious pyres, and to burn like Sardanapalus, but the wisdom of funeral laws found the folly of prodigal blazes, and reduced undoing fires, unto the rule of sober obsequies, wherein few could be so mean as not to provide wood, pitch, a mourner, and an urn.

Five languages secured not the epitaph of Gordianus ; the man of God lives longer without a tomb than any by one, invisibly interred by angels, and adjudged to obscurity, though not without some marks directing human discovery. Enoch and Elias, without either tomb or burial, in an anomalous state of being, are the great examples of perpetuity, in their long and living memory, in strict account being still on this side death, and having a late part yet to act upon this stage of earth. If in the decretory term of the world we shall not all die

but be changed, according to received translation, the last day will make but few graves ; at least quick resurrections will anticipate lasting sepulchres. Some graves will be opened before they be quite closed, and Lazarus be no wonder. When many that feared to die shall groan that they can die but once, the dismal state is the second and living death, when life puts despair on the damned ; when men shall wish the coverings of mountains, not of monuments, and annihilation shall be courted.

While some have studied monuments, others have studiously declined them : and some have been so vainly boisterous, that they durst not acknowledge their graves ; wherein Alaricus seems most subtle, who had a river turned to hide his bones at the bottom. Even Sylla, that thought himself safe in his urn, could not prevent revenging tongues, and stones thrown at his monument. Happy are they whom privacy makes innocent ; who deal so with men in this world, that they are not afraid to meet them in the next ; who, when they die, make no commotion among the dead, and are not touched with that poetical taunt of Isaiah.

Pyramids, arches, obelisks, were but the irregularities of vain-glory and wild enormities of ancient magnanimity. But the most magnanimous resolution rests in the Christian religion, which trampleth upon pride, and sits on the neck of ambition, humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters, and be poorly seen

in angles of contingency. *Angulus contingentia*,—the least of angles.

Pious spirits who passed their days in raptures of futurity, made little more of this world than the world that was before it, while they lay obscure in the chaos of preordination and night of their forebeings. And if any have been so happy as truly to understand Christian annihilation, ecstasies, exolution, liquefaction, transformation, the kiss of the spouse, gustation of God, and ingression into the divine shadow, they have already had a handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.

To subsist in lasting monuments, to live in their productions, to exist in their names, and predicament of chimeras, was large satisfaction unto old expectations, and made one part of their elysiums. But all this is nothing in the metaphysics of true belief. To live indeed is to be again ourselves, which being not only a hope but an evidence in noble believers, it is all one to lie in St. Innocents' church-yard, as in the sands of Egypt; ready to be anything, in the ecstasy of being ever, and as content with six feet as the moles of Adrianus.

Note.—The Edition of the "*Hydrotaphia*," referred to in the introduction of this chapter, forms, with the *Religio Medici* of Sir Thomas Brown, the sixth vol. of a compiled work, entitled "*The Master Pieces of English Prose Literature*."

CHAPTER III.

ON CEMETERY INTERMENT.

———“ And who would lay
His body in the City Burial-place,
To be thrown up again by some rude sexton,
And yield its narrow house another tenant ?

No, I will lay me in the village ground ;
There are the dead respected.”

KIRKE WHITE.

HAVING briefly stated the various modes practised by the ancients in the disposition of their dead, it will be our purpose to show, that, in almost all cases, it was customary and frequently obligatory, to erect their cemeteries, or burying-places, at a proper distance from cities and towns, or other populous districts.

The few instances recorded in Greek or Roman History of admitting the dead to burial within the walls of cities, are to be taken as exceptions to this general rule, which was for the most part only relaxed by the pagans in favour of heroes, senators, and princes : by the early Christians, in favour of

martyrs and saints: and, in later ages of the church, in behalf of those who had purchased or merited the privilege by liberal eleemosynary endowments. Moreover, it may be observed, that while the custom of "Urn-burial" prevailed, the privilege of being deposited within the walls, would be considered more as a breach of the strict letter of the law, which prohibited intra-mural interment, than of its spirit, as but a small place would suffice for depositing an urn and ashes—and little or perhaps no danger could occur of that continual injury to the living, which always has resulted, and ever must, from the unhealthy, if not loathsome and indecent practice of interring the dead in the midst of the living. A just regard for the public health was the grand motive which induced the enactment of these prohibitory laws: but other reasons no less cogent in their nature, because they were associated with the general religious rites and ceremonies of the people, contributed to enforce them; and probably, but for the fortunate concurrence of these latter causes, there would have been, as in modern times, considerable difficulty in fulfilling their enactments.

The sanctity with which the ancient pagans regarded woods and groves, converting them at times into temples, or using them as select spots for consulting their oracles, would naturally induce them to give effect to the institutes of their rulers in this respect, and to select these retired and beloved places as the depositories of the dead: which, indeed, they held

so sacred, that the unfortunate and the accused fled to them as to the more ancient "Cities of Refuge," and were protected from all violence or interference while remaining within the bounds of their holy precincts. The moral effect of these civil regulations must have been good : for the contemplation of past friendship, suspended, rather than destroyed, by the stroke of death, must have been more soothing to the spirits and beneficial to the heart, in association with the other duties, which would induce a visit to the place of burial, and which might not so often, or at least not so consistently occur, if the "Memento mori" of a proud cenotaph, or humble mossy grave, had only occupied some little niche in the every-day frequented highways of the world, where each transient passenger, too intent on the concerns, the anxieties, or the miseries of this life, would hardly glance an eye, and much less bestow a meditation upon the hopes of the future.

The hard and peculiar position in which the earliest converts to Christianity were placed by pagan persecution and cruelty, necessarily led to the establishment of separate places of interment ; and these cemeteries,* as they were then for the first time called, very soon became dedicated as much to the purposes of worship as of sepulture. In the retirement and seclusion of these holy enclosures, were the

* St. Jerome, in speaking of St. Ignatius, mentions the cemetery of the first Christians, which was at Antioch, *without* Daphnis' Gate.

first altars erected to the "*known*" God of the Christians; and in this fruitful soil were planted those seeds of early and simple piety at first no larger than grains of mustard seed, "but which soon became a tree, so that the birds of the air lodged in the branches thereof;" and though its offsets may have been transplanted into various and uncongenial soils, or tended at times by faithless husbandmen, the germ has never died or been lost; but, in these later ages, re-visited with the pure dews of Heaven, and pruned of its excrescences by the divinely assisted hands of the Reformers, has sprung afresh, and invites under its genial shade and to the enjoyment of its saving benefits, all the nations of the earth.

In the early history of the church, many concurrent causes might tend to endear the cemeteries to the minds of its members. The respect which, as we have seen, the contemporaneous pagans paid to the memory of the dead might lead them to allow the Christian converts considerable latitude in this respect: neither would the private and blameless lives which those converts led, induce much public observation of their quiet rites.

The practice of praying for the souls of the departed, was also very soon incorporated with the other voluntary* institutions of the church, and it is easy to believe, that this species of

* The term, "voluntary" is here used in contradistinction to the Institutes of the New Testament, or the precepts and practice of the Apostles.

devotion (having in it, perhaps, more of consolation to the dying and such as tarried in this life, than benefit to those who had exchanged it for that which is to come) would be principally enjoyed in those "holy and honourable places" (as the cemeteries were termed) where the newly buried remains were interred, and where, for the "peace and repose" of the soul which had inhabited them, their anxious prayers were offered.

In the writings of one of the earliest fathers (St. Clement), we find the following exhortation: "Assemble yourselves in the cemeteries: there read the sacred books and sing your spiritual hymns; be present at the mass which is celebrated there; and, after you have received the body of our Saviour, continue the harmony of your songs."

At length a brighter day began to dawn in the darkened horizon of the infant church, and instead of being despised and persecuted by those in high places, it appeared as if "Kings were to become its fathers;" and the Emperor Constantine, in embracing the Christian Religion, was hailed and blessed as the harbinger of peace. The temples of the idols were, however, not destroyed; but, being purified and cleansed, were consecrated to the service of the true God; so that the bloody sacrifices of paganism were laid aside for the sacrifices of "broken hearts and contrite spirits;" and the altars, which were hardly dry from the bloodstains of hecatombs, were very soon used for the celebration of that holy rite instituted by

the Saviour, of which He said "Do this in remembrance of me!"

It was natural that a change of circumstances so sudden, and so elevating to the seedling church, should bring with it a corresponding change of action and conduct. The cemeteries were for a time no longer the scene of prayer and praise. The less obscure and the lofty temples became the abodes of the faithful—and the honoured of to-day were the despised of yesterday. The martyrs and saints of Christianity were entombed in the very shrines and thrones of the fallen Deities: "and it is not matter of great surprise if, in the vigour and enthusiasm of a new and true religion, it was considered a mark of supreme honour to be interred near those whose names were venerated and respected. All wished to be sure of occupying, after death, the very places in which these holy persons had addressed their prayers to God; and they even extended their confidence so far as to believe, that emanations from the bodies of the saints were capable of warming the hearts of the faithful, and conveying to them those happy impressions which dispose to fervour and piety."*

Notwithstanding this, to be interred within the precincts of the temple was an honour not easily obtained; and it is related that its first recipient was the Emperor Constantine, whom, with much difficulty, his son obtained leave to bury in the vestibule of the Temple of the Holy

* "Gatherings from Grave Yards" by Mr. G. A. Walker.

Apostles, which the Emperor had himself erected ; and " St. Chrysostom endeavoured to impress his hearers with the extent and importance of the privilege, by stating, that the greatest prince of the earth regarded it as a new lustre to his supreme dignity."*

But a few years passed away before the faithful, driven by the Emperor Constans (son of Constantine) from the churches, were again glad to seek the retirement and seclusion of their woodland temples, and the cemeteries became a second time the scene of their devotional exercises.

It would not be uninteresting, nor perhaps unprofitable, to detail the successive changes which occurred in the laws and practices ecclesiastical, upon the subject of cemetery interment ; but both the limits and special object of this work prevent any indulgence of the kind.

I cannot, however, avoid the opportunity of inserting the truly Christian ordinance issued by Stephen Charles, Archbishop of Toulouse, to the Clergy and Laity of his Diocese, in reprobation of the practice of interment in cities and churches. The ordinance contains a general historical account of the admonitions of the Fathers and Decrees of the Church upon the subject ; and the whole argument, clothed as it is with a Christian eloquence seldom exceeded, is too appropriate to our present subject to warrant its being withheld from the reader.

* " Gatherings from Grave Yards," by G. A. Walker.

ORDINANCE OF THE ARCHBISHOP OF TOULOUSE
CONCERNING INTERMENT IN CHURCHES.

“ Stephen Charles de Lomenie de Brienne, by the grace of God, and the Holy Apostolic See, Archbishop of Toulouse, Councillor of the King, &c., to all Ecclesiastics, secular or regular, and to all the Laity of this Diocese, sends greeting and blessing—

“ Whereas the venerable Provost and Clergy of our metropolitan church have represented to us that, in violation of the holy canons, interments in that church have increased exceedingly, and that the air is sensibly contaminated by fetid exhalations from vaults, which are not deep, and are continually re-opened for the admission of fresh bodies—

“ Similar complaints have been transmitted to us from several parts of this Diocese ; and although we have deferred any notice till now, yet our dearly beloved brethren need not accuse us of neglect, delay, or indifference in this important affair. Wise ordinances require much time for consideration, and should be offered to minds prepared to receive them. Measures too prompt might have proved revolting to your sensibilities, or you might have thought such restrictions of your privileges sufficient, as had been already enforced by vanity, or to which custom lent a justification. To secure your docility and compliance, it was necessary that your eyes should be opened to your danger by repeated accidents, sudden deaths, and frequent epidemics. It was necessary that your own

wishes, impelled by sad experience, should compel our interference; and that the excess of the evil should call, in a manner, for an excess of precautionary measures.

“ Believe not, dearly beloved brethren, that our solicitude and anxious care for the public health is the only motive that induces us to break silence. Such is the harmony always existing between religion and sound policy, that what is acknowledged as decorous and useful by the one, is also commanded and prescribed by the other. To the instinct of self-preservation, which calls loudly for a reformation of the present system of burial, we may add the commands of God, which direct us to be careful of our lives, that we may serve him and prepare for a happy eternity; and the orders of the church, which have always reprobated as a profanation the general admission of the dead within consecrated walls, and in places held sacred; and the dictates of our Christian duties, which require an assiduous attendance at the temple, all pretexts and pretences to the contrary notwithstanding. May our subsequent details and remarks enlighten your piety without enfeebling it; and, without impairing the respect due to the memory of the dead, confound that inconsistent vanity which follows them even into the grave.*

“ This respect is a natural sentiment in

* *Hæc porro dico, non ut sepulcrum tollam, absit; sed ut luxum et intempestivam ambitionem succidam.* St. Chrys. Hom. 84, in Joann.

every stage of society : and depraved, indeed, must those be that do not feel it. No social ties could unite us, if death were able instantly to extinguish affection in the hearts of survivors. He who feels no emotion of grief or pity beside the grave of a fellow-being, could have borne no love to that being during life. 'We respect,' says St. Augustine, 'every trifle that reminds us of a beloved object ; the ring or the dress worn by a father, are dear to his children.' How, then, can we other than respect the ashes of those who were dear to us ; or how other than endeavour to prolong the existence of their frail remains ? *De Civitate Dei, Cap. 13.*

"Religion renders this natural respect stronger, because it informs us, that, between the happiness of the just and the punishment of the reprobate, there is a middle state for those 'who die well disposed, but have not yet satisfied divine justice ; and that it is a holy and useful practice to pray for the dead, that their sins may be forgiven :' (2 Maccab. xii. 46 :) a sweet and precious doctrine to the dying sinner, and affording also to the afflicted, who have lost companions, friends, or relatives, the consoling task of contributing to their happiness by prayer.

"It would, then, be an infraction of every law, as say St. Augustine and Origenus, *to neglect the burial of the dead as if they were mere brutes ; or to throw away bodies that have been the abodes of rational souls and temples of the Holy Ghost.* But these duties

have legitimate limits. While religion regulates all that can be conducive to the rest of the departed, and permits the indulgence of a natural sorrow, it forbids every expression that proceeds from pride and vanity. *Why, says St. Jerome (in vita Pauli,) 'does a desire for appearance exist amid mourning and tears? why should the dead be clothed in sumptuous vestments? Cannot the rich rot away unless in the same gorgeous apparel that decorated them when alive? Pompous funeral processions'* adds St. Augustine; *'and expensive monuments, may, perhaps, console the living; but they cannot be of any use to the dead.'* *'Of what use to them are these idle distinctions?'* exclaims St. Chrysostom. Their memory and their worth, and not their perishable remains, should be honoured. Since, then, ye wish to give departed friends rational and christianlike testimonies of esteem, love, and regret, *do for them and for yourselves all that can contribute to the glory of God.* If they were virtuous, be so also; if vicious, correct the mischief they have done, and continue whatever good intentions they may have assumed. It is by the virtues of their children that parents are honoured in the grave, and these are their only worthy and acceptable obsequies.

“ These principles naturally lead us to ascertain what place then should be appropriated to the disposal of our departed brethren. The custom of praying for them probably induced the early Christians to deposit them near each other in the same ground; this was the origin

of cemeteries. St. Chrysostom informs us, (Hom. 84, in Matth.,) that cemeteries were not permitted in cities, because the presence or vicinity of the dead would not only contaminate pure air, but incommode the inhabitants by the stench they would occasion. *Nullum in civitate sepulchrum struitur*. If such, says a Council, (Hom. 74,) is the privilege of cities, how evident it is that a church has a right to exclude interments from within her walls! In the Council of Prague, burials in churches were forbidden, and the house of God was decreed to be open only to the relics of Apostles and Martyrs. *Nemo Apostolorum vel Martyrum sedem humanis corporibus æstimet esse concessam* (in the year 563, Can. 18). The bodies of even Emperors were only admitted to the porticoes or chapels of temples. Constantine himself, to whom the church was so much indebted and so grateful, asked no higher favour than to be buried under the portico of the Church of the Holy Apostles. (Vide Eusebius, lib. 4, de vitâ Constantini, St. Chrysost., Hom. 26, in Corinth.) Martyrs and Confessors only were admitted; because, as St. Ambrosius remarks, it was ‘*just that those who had been victims to their faith should be deposited near the altar where was offered the Sacrament of the sacrifice of their Divine Lord and Master.*’

“Such was the primitive discipline in relation to interment; and what is more interesting in this statement, dearly beloved brethren, is, that legitimate exceptions have been used as pre-

cedents for its infringement ; so true it is, that the slightest compromise of a law leads finally to its destruction or total violation.

“ Those who, by an exemplary life, had acquired a reputation for holiness, were allowed to partake of the privilege of martyrs ; but this holiness was not as easily substantiated as the heroism of those who sealed their faith with their blood ; and, as the numbers of the Christians increased, proofs became still more difficult and obscure. Indulgence was then used ; appearances soon assumed the place of reality, and equivocal signs of piety obtained prerogatives due only to genuine zeal.

“ The clergy, on account of their sacred functions, and the nobility, whom their high rank made more desirous to shun the dishonour or scandal of vice, claimed to be interred within the temple. Founders of churches became invested with the same right ; and transient benefactors required the same reward for their donations. The descendants of both claimed, as a patrimony, that which had only been granted to individual merit. When the privilege was thus general, a refusal was an exception that threw an odium on the unsuccessful applicant. Where the admission of any one was a favour, none could be excluded who had any pretence to offer. In the early ages, burial in churches had been expressly forbidden, or even inhumation, within cities. But, by the gradual increase of a fatal condescension, the evil has arrived at a height that demands attention. Cemeteries, instead of

being beyond our walls, are among our habitations, and spread a fetid odour even into the neighbouring houses. *The very churches have become cemeteries.** The burial of Christians in an open place, set apart for the purpose, is considered a disgrace ; and neither the interruption of the holy offices, occasioned by the repeated interments, nor the smell of the earth, imbued with prutrescence, and so often moved, nor the indecent state of the pavement of our churches, which is not even as solid as the public street, nor our repugnance to consign to the house of the Lord the impure bodies of men worn out with vice and crimes, can check the vanity of the great, whose empty titles and escutcheons must be hung on our pillars for the sake of their empty distinctions, or of the commonalty, who must ape the great. Death, at least, should level all men ; but its lessons are lost, and the dearest of interests, self-preservation, must yield to the reigning foible.

“The progress of this evil, dearly beloved brethren, may be determined by the efforts of the Church to overcome it. Sometimes her prohibitions have been express ; at other times they have been intended to restrict the favour to a few of the faithful. When she has permitted interment in the purlieus or porticoes of temples, it was to prevent it in the church itself ; when she has admitted all ecclesiastics, it is because they were presupposed to be all of

* *Loca divino cultui mancipata ad offerandas hostias, cœmeteria, sive polyandria facta sunt.* (Theodolph Auvel, Cap. 9.)

holy lives; when founders were favoured, and even benefactors, it was to exclude by such an exception all others. She permits exceptions without a view to their becoming hereditary, and tolerates unfounded rights to endow her ministers with greater power for the adoption of measures for the prevention of the evil effects of her former condescension.

“The Gallican Church has shown much zeal in endeavouring to recall the ancient discipline upon this point; interment in churches is prohibited by almost every Council held in this kingdom; almost all our rituals and synodal statutes forbid it; and latterly, many Bishops, and particularly those of this province, have done their best to correct this abuse.*

“But, without derogating from the respect due to their wisdom and their labours, may we not say, that this temporising plan has rendered their whole work useless?

* The following French bishops and archbishops have, at the affixed dates, promulgated, in [their sees, ordinances against interment in Towns or in Churches :—De Pericard, Bishop of Avranches, A.D., 1600; Le Commandeur, Bishop of St. Malo, A.D., 1620; De Matignon, Bishop of Lizieux, A.D., 1650; De la Guibourgère, first Bishop of La Rochelle, A.D., 1655; Vialart, Bishop of Chalons, A.D., 1661; Faur, Bishop of Amiens, A.D., 1662; D'Elbeur, Bishop of Orleans, A.D., 1664; De Pavillon, Bishop of Aleth, A.D., 1670; Seven, Bishop of Cahors, A.D., 1673; De Villaserin, Bishop of Senez, A.D., 1672-3; Cardinal le Camus, Bishop of Grenoble, A.D., 1690; De Clermont, Bishop of Noyon, A.D., 1621; De Sillery, Bishop of Soissons, A.D., 1770; De Beson, Archbishop of Rouen, A.D., 1721; and the same year, the Bishop of Evreux and the Archbishop of Auch.

“ If inhumation around churches is to be allowed, can cities be perfectly salubrious? If priests and laymen, distinguished by piety, are to be buried within, who shall judge of this piety, or who presume to refuse their testimony? If the quality of founder or of benefactor is a title, what rate shall fix the privilege? If the right is hereditary, must not time multiply the evil to excess, and will not our churches at length be crowded as now, beyond endurance? If distinctions in ranks, are to exist after death, can vanity know any limitation, or judge? If these distinctions are to be procured for money, will not vanity lavish riches to procure them? and would it be proper for the Church to prostitute to wealth, an honour only due to *such as have been rendered worthy by the grace of God?* We are disposed, dearly beloved brethren, to show all possible moderation in this necessary reformation; though charged to be strict in the fulfilment of our pastoral duties, we are allowed a discretionary power, and can consult your habits, your opinions, and even your prejudices, and all that may conciliate your interests with the glory of God; but woe to us, if, blinded by weakness, we lose sight of the experience of past ages, and suffer things still to continue, that have till now served, and can only serve, to perpetuate the disorder!

“ The only real means of reform is to re-establish the ancient rules and observances, as did Pope Urban IV. when he wished to abolish the indecent custom, which had insensibly crept into the Church of St. Peter at Rome, of

burying together *the pious and the profane, the saint with the sinner, the just with the unjust*; and to unite to the detriment of Christians and the destruction of the respect due to the Church, what God would eternally separate. And St. Charles Borromœas ordered that *the neglected custom of interring in cemeteries should be resumed entirely*. The same was done in the last century, by the Bishop of Senlis; and some few having appealed from the ordinance, it was confirmed by the Parliament of Paris. The civil law could not but agree on this point with our religious canons, because the preservation of the lives of the members of a community is a duty of the first magnitude; and it suffices to enter our churches to be convinced of the baneful effects of the fetid exhalations in them.

“Some of our dearly beloved brethren may blame the rigour of our ordinance; but can they make any reasonable complaint? Churches were not intended for sepulchral monuments; and so little was such a use of them ever expected, that according to the remark of a celebrated canonist, there is no prayer in the liturgy relating to such a ceremony, while there are some expressly intended for the benediction of burying grounds. And do you think that titles, *whose abuses would continually cry out against them*, are to prevail over the dignity of our temples and the sanctity of our altars?

“Would you insist for this privilege on account of the standing, the offices, the rank

you hold in society? We have every reason to believe, that those who have the greatest right to the distinction will be the least eager to obtain it. Exceptions are odious and multiply pretences and objections. Who will dare to complain, when the law is general; and what law can more justly be general, than one that relates to the grave?

“ Would you say that we are depriving a holy life of its rewards and prerogatives? If the voice of the public testified to the sanctity of your career, how joyfully would we receive your bodies into our temples, as those of the martyrs were welcomed by the primitive church! But piety, while meriting and obtaining the honours reserved for the saints, is far from assuming them as her right: and while she feels that peculiar benedictions have been passed upon public burying grounds, she acknowledges that *the most magnificent obsequies are of no use to the sinner.*

“ Would you reproach us with depriving you of a right, bought by the donations of your ancestors? But do you think that those virtuous men, from whom you are proud to derive your descent, wished to leave to their posterity a right to disturb our holy mysteries, and to spread pestilence among their fellow-citizens? Then take back their gifts, if these are to be construed into titles in fee simple. Our rules for the future must not be violated; and the church will satisfy your avarice, rather than your pride.

“ We will not suspect our worthy coadjutors

in the clerical function of regretting the privilege so long granted to their holy habits. We are obliged daily to sacrifice ourselves for the happiness and weal of our people, and will therefore think the less of the renunciation of a gratification that might be harmful to them. Our most precious advantage is the power we enjoy of being examples to them in all that is useful and religious; and great indeed will be our pleasure, if our example engages others to allow, without murmur or complaint, the re-establishment of a law equally necessary for the good of society and of religion.

“Ye whom the vows of the cloister have united under the yoke of the Lord! will you object to the retrenchment of your funds that this ordinance must produce! No; for you wish not to support existence at the expense of the lives of others. We will do all for you that just toleration will allow; but you yourselves would blame us, if, rather than deprive you of a source of revenue, we were to authorise your chapels to continue, or to become, centres of infection and death. Render your temples worthy of the presence of the Deity; gain the attendance of the faithful by assiduous and fervent prayer; inspire confidence by the decorum of your conduct, and the purity of your manners, and you will find the gratitude of the pious lavish alms upon you to supply the loss you have cheerfully undergone for the public weal.

“And you, right worthy magistrates, who are charged with the care of the laws, be assured that it is with no view to pass the

bounds of our powers that we revise our canons. We know that interment is a civil affair. We would direct nothing relating to it without your agreement and participation. Then, let the perfect accordance of our measures blend our united decrees into one authority; and while we speak in the name of God, whose ministers we are, secure obedience to our mandates in the name of the king; for this affair touches not only the credit of the church, but the interest of the people. We have investigated and examined the request of our venerable chapter; the petitions from divers parts of our diocese, the *procès verbaux* of the inspection of many parishes, from which it appeared that the abuse of church interment was carried to its height; and, finally, the reports and opinions of physicians on the pernicious consequences of this custom; and *therefore* we, as far as in our power lies, and in full confidence that the civil authorities will sanction our ordinance, have ordained and enacted, and do ordain and enact, &c."

CHAPTER IV.

MODERN CEMETERIES.

As time has rolled onward in its course, each succeeding age has produced its "thick cloud of witnesses" in favour of the practice of Cemetery Interment, and it by no means adds to the fame of British statistics, that the metropolis and the large cities and manufacturing towns of the kingdom, should have been so slow to adopt, or dull in appreciating, the advantages of suburban sepulture.

The French nation led the way in providing those beautiful and quiet places of rest for the dead, for which not only their capital, but their provincial cities and towns are so justly celebrated; and it is to the lasting credit and praise of the Gallican church, that every aid has been voluntarily given by its bishops and clergy, in furtherance of these most useful objects.

In perusing the various ordinances which the French archbishops and bishops have promulgated in their respective sees, denouncing and forbidding interment in churches, or within the walls of towns, extending in chronological order

The irregularity of the ground and its various picturesque undulations, impart a character to its appearance, and, indeed, a grandeur of landscape, which no artificial operations could easily effect. These natural advantages bring others in their train, as they present opportunities for allowing wild and thick masses of vegetation to form and collect, unpruned by the too generally formal knife of the gardener, and thus form admirable spots for receiving the dead ; where, in uninterrupted solitude, bereaved relatives may, not stealthily, but calmly, enjoy their soothing visit to "the house appointed for all the living ;" "and there cherish all those interesting associations which ever cast a cheerful light over the darkness of the grave."

Père la Chaise is not, however, without its artificial decorations and the elegant ornaments of architecture ; the grandeur of some monuments, and the beautiful simplicity of others ; the noble cenotaph, covering the ashes of a nation's brave defender, emblazoned with beautiful illustrations of his deeds, from the breathing chisel of the sculptor, or uttering a nation's gratitude, with the sweet voice of poetry ; the humble turf-clad mound, under which are sleeping the beloved remains of a wife, a husband, or a friend, whose virtues, unmarked by line or stone, are fondly remembered by that constant visitor to the grave, whose pleasing duty it is to bedeck it with the first flower of spring and the last of autumn ; and who utters the holy "may he rest in peace," with piety and love :—these all speak loudly to the heart, are more con-

vincing to the reason, and more entirely draw the mind to reflection on the past and contemplations of the future, than when the last sad offices of affection are paid, and the remains "interred in the city burial-place—

"To be thrown up again by some rude sexton,
And yield its narrow house another tenant
Ere the moist flesh hath mingled with the dust,
Ere the tenacious hair hath left the scalp—
Exposed to insult lewd and wantonness!"

One most interesting feature in the cemetery of Père la Chaise must not be omitted, and that is, its entire freedom from all bigoted or sectarian pretensions: for, as pretensions, and impertinent ones too, we cannot avoid designating those illiberal dogmas and inventions of priestcraft, which will dare so far to interfere with the prerogatives of the Almighty, as to pronounce deprivation of burial upon the mortal remains of those who have but newly gone to give an account to Him, who alone "judges the quick and the dead"! It would be more commendable in the priesthood to submit with the moderation of *Vigerius*, when he says, "that the territory of the church is in *this* world, and the dead themselves are on the other side the border:" although, as if afraid of speaking the truth so candidly, he, with idiotic simplicity, adds, "that, as their bodies still remain within the church's jurisdiction, the right remains of conceding church burial to them, or depriving them of it." And, in proof of this, we are informed, that *St. Gothard* (or, perhaps, *Goatherd* was his name) once

ordered all the excommunicated persons who had been buried in his cathedral, to rise and walk out ; which they accordingly did in the sight of the people !

But, dismissing puerilities, it is an interesting feature in the great necropolis which we are describing, that it is open, without test or interruption, for the reception of the dead of all nations, tribes, religions, and tongues ; the Catholic and Protestant—the Jew and the Gentile—the baptized and the unbaptized—the native, the foreigner, and the sojourner,* may

* The remains of the brave and amiable *Sir Sidney Smith* were very recently deposited in this cemetery, and the detail of the funeral ceremony may not be uninteresting to the reader, nor should it be without its example to us as a people.

The account is taken from *Calignani's Messenger* of the 31st May, 1840.

"The mortal remains of the gallant and illustrious Admiral, were yesterday interred in the cemetery of Père la Chaise. The body was taken from his late residence, in the Rue d'Agnisseau, to the English Episcopal church in the same street, followed by his relatives and many of the principal English residents in Paris, among whom we noticed several officers of high rank in the British navy. The introductory part of the service was performed in the church, by the Right Rev. Bishop Luscombe, and the body was then borne to the cemetery, attended by a long train of mourning and private carriages. On the pall was placed the hat and uniform of the deceased, and on a cushion his epaulettes and his several orders. Over the foot of the coffin was spread the British Union Jack. At the conclusion of the burial-service, which was most impressively read by Bishop Luscombe, three orations were delivered, the first by M. Raoul, Avocat of the Court of Cassation, who, after pronouncing a general panegyric on the character of the deceased as a warrior, proceeded to eulogize him for his active and gener-

there mingle their dust together, to remain
until the arrival of that period,

“When not a single spot of burial earth,
Whether on land or in the spacious sea,
But shall give back its long-committed dust
Inviolat—and faithfully shall these
Make up the full account: not the least atom
Embezzled or mislaid of the whole tale.—
*Each soul shall have a body furnished,
And each shall have its own.*” *

The other principal cemeteries of Paris are
those of *Montmartre*, *De Vaugirard*, and *Mont
Parnasse*, of which detailed descriptions will be
found in most of the Parisian “*Guides*.”

ous exertions in promoting the objects of several philan-
thropic societies of which he was a member, and to which
his advice, his practical and scientific acquirements, and his
invention were so invaluable. The next speaker, M. Julien,
gave a short but comprehensive recapitulation of the services
of Sir Sidney, from his first entering the British navy at the
age of thirteen, and also expatiated largely on his amiable
and philanthropic qualities. Both speakers were loud in
their praise of Sir Sidney, for his having been almost the
first to interfere for the suppression of European slavery in
Africa, and for his indefatigable and strenuous exertions in
that humane cause. The third gentleman, whose name we
could not learn, spoke in a similar strain of eulogium of the
character of Sir Sidney—as a citizen of the world, ever ready
to aid the cause of humanity. Some surprise was felt, that,
after these speeches had been delivered, none of his country-
men present should have come forward to pay a last tribute
to his memory. No stronger testimony to his worth, could,
however, be shown, than to hear his eulogium pronounced
solely by members of a nation, against which, in his career
of arms, he had so successfully and gloriously fought.”

* BLAIR’S “*Grave*.”

The following report of a *female émeute*, as it is termed, which appeared in the French newspapers of December last, (1839,) proves the continued determination of the authorities to abolish the practice of city interments, even where the popular feeling of the locality may be opposed to the innovation.

The account is altogether a singular one, and exhibits a striking contrast between the modes of thinking and acting of the rural population of France, and that of similar districts of Great Britain ; and if it be possible for open rebellion to the reasonable laws of the government to be founded on good motives, and to be justified by them, the lady rebels of Montmagny will be their own best advocates with the English reader :

“ Correctional tribunal of Pontois, Audiences of November 27th, 1839, before M. De Boisbrunet, President.

“ The Hall of Audience presented an uncommon spectacle. A numerous audience, partly composed of the inhabitants of Montmagny, seemed to look forward with lively interest to the issue of this affair. Three of the criminals, named Julien, Viard, and Testart, who, as it was said, were the most prominent and violent, were remarkable for their elevated stature and appearance of athletic force. *The women shewed the most assurance.*

“ In the *Gazette des Tribunaux*, of the 17th July last, we reported the tragi-comic events which led to this trial ; we will recapitulate them briefly.

“ The cemetery of Montmagny, which is situate near the church and in the very midst of the inhabi-

tants, was suppressed by royal order of the 1st Dec., 1824: burials were subsequently performed in a new cemetery, chosen by the Commune, at a place called *Les Ruillons*, when, in 1831 or 1832, from the conviction (admitted not to be without foundation), that it was too *damp*, and after scenes of disorder, to which the political agitations of the period were favourable, the inhabitants took violent possession of the interdicted cemetery.

"The authorities felt that they should close their eyes on this infraction of the law, and burials in this cemetery, which were previously tolerated, continued till 1837. Reiterated complaints were raised against the inconveniences which might result to the public health from this state of things, and a commission was appointed, which, after ascertaining the reality of the inconveniences, resolved on the removal of the cemetery from the church to another point. The superior administration, therefore, signified to the municipal council, that it must provide itself with another place of sepulture by the 1st day of January 1840. The municipal council obstinately refusing all proposals made on this head, a decree from the prefect, dated the 11th of June last, definitively ordered that the church cemetery should be closed: at the same time prescribing burials, until another place could be found, in the cemetery of the Ruillons, —this decree caused the rebellion of the 14th July.

"On the morning of the 4th November, died one Emery, an old man, celebrated for his opposition to the measure which forbade the use of the former cemetery. His funeral was fixed for Sunday, the 14th, at one o'clock in the afternoon. At eight o'clock, the gendarmerie of Montmorency, and also that of Franconville, whose assistance the mayor, fearing disorders, had deemed it prudent to require,

were on the spot. Learning, however, by certain reports, the effervescent state of the public mind, and the manifest intention of resisting the orders of the authorities, the magistrate soon felt convinced that this force was insufficient. He therefore, in virtue of the authority he had received two days before, from the sub-prefect, decided on requiring from the commander of the garrison of St. Denis, a company of the line. This company, about eighty strong, arrived at Montmagny, drums beating, at about one o'clock in the afternoon. It took its position in the avenue of limes, at a short distance from the mayor's house and piled arms. At half-past one, the clergy went out for the body, to the *Maison Mortuaire*, whence it was taken to the church, followed by a numerous train of friends and relations, and the funeral service soon commenced. Part of the troops then occupied the entrance of the former cemetery, which was obstructed by a mob of curious persons, and the rest were so disposed as to guard the two issues of the church, and thus prevent every attempt to carry off the body. The ceremony seemed at an end, and the commander of the detachment, accompanied by the brigadier of the gendarmerie of Franconville, entered to see what delayed the departure of the procession; when all of a sudden, confused murmurs were heard, and the women in particular were heard to cry out, that the carrying away of the body should not be permitted. The commander had only time to retire; but the brigadier, who had penetrated further into the church, found himself shut in; the doors were barricaded with benches and chairs, and a rush was made to the belfry, whither the corpse was carried, and whence it was soon let down; the tocsin was sounded, and all the neighbouring inhabitants were called to Montmagny. After an hour the church

was cleared ; the cries of 'To arms !' down with the mayor !' 'cut his scarf !' were uttered from the crowd, and stones were thrown at the windows of the house of the commandant of the national guard. The first section of the troops, pressed and assailed on all sides, was soon obliged to charge bayonets ; a platoon was broken and a soldier was disarmed ; the second section, thinking only of its safety, and not waiting for orders, loaded muskets. In the meanwhile, the walls of the cemetery were scaled, and a numerous mob, composed chiefly of women and children, dug a pit in haste. The captain, seeing the danger to which his troop would be exposed by remaining longer in a defensive situation, asked the mayor if he would consent to a reinforcement being sent for, of two or three companies : the mayor refused, and rather than render himself responsible for the consequences, ordered the troop and gendarmerie to leave the Commune—which order was obeyed. The retreat, leaving a clear field to the rebels, the corpse, which had been let down by a side window from the church into the cemetery, was then buried in the extempore grave.

"In consequence of these circumstances, the criminals were brought before the Correctional Tribunal, some as guilty of rebellion against the public force, when acting in the execution of the orders and decrees of authority, and others as accomplices of the aforesaid rebellion.

"The first witness was the mayor of the Commune of Montmagny, who deposed to the general facts we have just given, but who, on being questioned as to the principal authors of the *émeute*, replied, that, being occupied by the important events in the midst of which he was placed, he was unable to distinguish any one.

"The rural guard, of Alsatian origin, and a very bad speaker of French, who was at the scene of the *émeute* at the moment when it was supposed to be most violent, made such an obscure deposition, that the Tribunal seemed to believe *that he laboured to be unintelligible*; no precise information was to be obtained from him, and he was soon sent back.

"Other witnesses, the gendarmerie and the officers and soldiers of the 28th of the line, whose aid had been demanded for the preservation of order, confirmed, on all points, the facts of the accusation.

"'Julien,' said Captain Corneard, 'opposed a constant resistance to the bayonets, and on being commanded to retire, replied 'I am at home, I will remain here.' Other rebels around him said, 'we are also armed!' The witness recognised the greater number of the accused as having shewn the greatest violence, and ended by stating a fact, which, by explaining the cause of the rebellion, softened the offence. 'It was,' he said, 'the general complaint, that in the cemetery of the Ruillons, a pit scarcely dug soon filled with water, and that when a bier was placed there it was necessary, to prevent it from floating, to force it down and hold it with a fork, until it could be covered with earth.'*

"Lieutenant Versigny reported, that being attacked on all sides by the rebels who fell upon the soldiers, he had the bayonets pointed. The position was so critical, that he was obliged to present the point of a bayonet to the body of one of the infuriated mob. At this moment, when an unguarded shot might have been the signal for frightful calamities, a

* Did our London population exhibit a similar sensitiveness on this point, the police would have little else to do than preserve the peace in the church-yards.

woman (whom the witness pointed out on the criminals' bench as the woman Tillet) was placed between the man and the bayonets. 'The men,' added the Lieutenant with a *slight smile*, 'though greatly exasperated, had the precaution to put the women before them as a rampart, and the latter, with the most confident temerity, advanced even under the platoons, saying 'Ah, bah! they will not fire upon women!'

"The President bestowed upon the officers the praises which were due to their firm and humane conduct.

"The soldier Jarnot, whose bayonet had been snatched away, recounted the circumstance of this act, and pointed out the prisoner Julien, with whom he had been confronted, as the author.

"Julien warmly protested his innocence.

"The President then proceeded to examine the accused. Some confessed they had done the acts imputed to them, among whom was Viard. To the President, who asked the motives which had urged him to revolt, he replied, 'I have long dwelt on the borders of a river; when we took a body out of the water, we thought we fulfilled a holy work by putting it in firm ground: now they want us to put our dead into the water—this caused me to revolt.'

"Lefevre, the youngest of the accused, confessed as he had done in the written instruction, that he assisted to barricade the church door and sounded the tocsin; but he added, that he only sounded it by order of Gurinier, a municipal councillor and also a chanter, who, as soon as the funeral service had ended, mounted the belfry and said to him, 'strike! strike! that the people may come;' and, to excite his zeal, that Gurinier himself struck the bell with a stone he held in his hand.

“Gurinier stoutly denied this imputation, accusing Lefevre of wishing to justify himself at his expense. Lefevre, however, persisted.

“The woman Deschamps, being interrogated in her turn, replied, that she had done neither more nor less than any body else, and that if she scaled the walls of the cemetery, it was because being driven back by the troops, she saw no other way of getting out of the tumult.

“The other persons accused denied having taken any part in the disorder, while all confessed that they were at the scene of the émeute.

“On the meeting again of the Audience, which had been suspended for half an hour, M. G. Dupin, the King’s Procureur, in the midst of a deep silence, expressed himself in the following terms :

“‘A deplorable émeute broke out at Montmagny on the 14th of July last : let us observe that this émeute had not the character of those which have of late years afflicted the country. It had nothing to do with politics : its principal, nay, its only motive, was a religious feeling, if indeed that name can be given to a feeling that neither shrank from contempt of a sacred place—the profanation of the dead—nor from the consequences of a struggle which might have terminated in homicide—indeed, why did it not so terminate ? Had an order been hurried by the impatience of the soldier, attacked in his very ranks, blood would have flowed. The order was not given—honour to the prudence of the mayor—to the calm firmness of the leaders, and to the forbearance of the soldiers. We have not, as with some barbarous people, seen victims slaughtered on a tomb !’

“After having made an exact recital of the scenes of disorder which afflicted the Commune of Montmagny, on the 14th of July, he laid these troubles to

the inconceivable obstinacy of the municipal council, which, warned to provide a suitable place of burial, had always refused. After having shewn that the mayor, deprived of his natural support, was obliged to give way to the rebellion—'Authority,' added the Procureur, 'might have taken a striking revenge by sending an important force to dig up the body from the forbidden cemetery, and transport it to the new one; but it would not dispute about a corpse. To justice, then, is entrusted the care of finding and punishing the authors of this rebellion.'

"Proceeding to the consideration of the particular facts, the King's Procureur thought he ought, for the sake of impartiality, to abandon the accusation as far as it concerned three of the accused: to the others he applied articles 209, 211, 59 and 60, of the penal code. 'While we require condemnation,' he said in conclusion, 'we do not give up the right of advising. You who have not feared to oppose an émeute to the execution of the laws, know that it is a bad way of obtaining the redress of grievances, however legitimate may be the cause of complaint.'

"M. Phinte could not allow the heavy charge of having deprived a soldier of his bayonet, to fall on Julien. He knew, he said, for certain, and it was notorious at Montmagny, that his client was not the committer of this guilty act; but the real culprit was of the same height and bulk as Julien, and hence arose the error into which the soldier Jarrot had fallen in designating the latter. The culprit was present; but he (the Advocate) had no authority to name him; he could only appeal to his honour.

"A lively interest was apparent throughout the assembly: a confession was expected, but no answer came from the criminal benches.

"The President then addressed himself to the

mayor and to the commander of the national guard, who declared that, to their knowledge, it was not Julien who disarmed the soldier Jarnot; but they denied all knowledge as to who was the accused. Seeing that no one would speak the truth, and that there was a strong presumption against Julien, M. Costein, a physician at Montmagny, one of the witnesses who had been heard, rose and said, 'As the committer of this act has not the honour to confess it, and as Julien has the generosity to conceal his name, although he knows it perfectly, I will name him myself, since I have sworn to speak the whole truth; and since I cannot let the innocent be punished for the guilty, he who is pointed out by all at Montmagny, and whom they fear to accuse here, is Leon Testard: if he owes me any ill will for this, he will be wrong, and I shall despise him; for I have only done that which he ought to have done himself.'

"This declaration produced a strong sensation both among the hearers and the accused. Testard, to whom all eyes were turned, rose, but instead of making a confession, merely uttered a dry negative.

"M. Coulbeaux, maintained that his client could not be made to suffer for the consequences of a disclosure which had been provoked by a demand made in the presence of all the witnesses. This objection produced no effect.

"The Tribunal retired to deliberate. It returned after an hour, and passed a judgment which condemned Leon Testard to a month's imprisonment; the woman Tillet and Louis Andrew Berthe, to twenty days' imprisonment; Brot for fifteen days; Gurinier (called the Chanter) for ten days; Julien and Viard, who, as well as several other culprits, had been confined for a length of time, were condemned to eight days' imprisonment, and the others for five and three days; four were acquitted."

EASTERN CEMETERIES.

In noticing the various cemeteries to which the attention of travellers has been invited, and with whose descriptions we have been gratified, it would be wrong to pass by those used generally in the East and by the followers of Mohammed in particular.

Amongst the various popular accounts with which the public have been been favoured by recent travellers, few will be found more interesting than the cheerful and graphic descriptions of that accomplished and fearless traveller, Miss Pardoe.

We are indebted to her "History of the City of the Sultan" for the following extracts :

"The philosophy and kindly feelings of the Turk are carried even beyond the grave : he looks upon death calmly and without repugnance ; he does not connect it with ideas of gloom and horror as we are too prone to do in Europe—he spreads his burial-place in the sunniest spots—on the crests of the laughing hills, where they are bathed in the new light of the blue sky—beside the crowded thoroughfares of the city, where the dead are, as it were, once more mingled with the living—in the green nooks that stretch down to the Bosphorus, wherein more selfish spirits would have erected a villa, or have planted a vineyard. He identifies himself with the generation which has passed away—he is ready to yield his place to that which is to succeed his own."

"I have alluded elsewhere to the apparent

care with which the Turks select the most lovely spots for burying their dead, and how they have, by such means, divested death of its most gloomy attributes. Like the ancient Romans, they form grave-yards by the roadside ; and, like them, they inscribe upon their tombs the most beautiful lessons of resignation and philosophy."

"The cemetery of *Pera* offers a singular spectacle ; and the rather, that these *Champs des Morts* are the promenade of the whole population—Turk, French, Greek, and Armenian. The lesser burial-place, or *Petits Champs*, is sacred to the Mussulman, and fringes with its dark cypresses the crest of the hill that dominates the port : it is hemmed in with houses—overlooked by a hundred casements—grazed by cattle—loud with greetings and gossipings, and commands an extensive view of the shipping in the harbour, and the opposite shore. There are footpaths among the funeral trees ; sunny glades gleaming out amid the dark shadows ; headstones clustered against the grassy slopes, and guardhouses, with their portals, thronged with lounging soldiers, mocking the defencelessness of the dead. Nor must I forget to mention the small octagonal building, which, seated in the very depth of the valley, and generally remarkable for the dense volume of smoke arising from its small tall chimney, marks the spot where the last profane duties are paid to the dead : where the body is washed, the beard is shorn, the nails are cut, the limbs are decently composed, ere what was

so lately a true believer, is laid to rest in the narrow grave, to be aroused only by the sound of the last Trumpet.

“ The superiority of the Turkish cemeteries over those of Europe may be accounted for in several ways :—Their head-stones are more picturesque and various, their situation better chosen, and above all things, the *Mussulman never disturbs the ashes of the dead—there is no burying and reburying on the same spot, as with us : the remains of the departed are sacred.*

“ When a body is committed to the earth, the priest plants a cypress at the head, and another at the foot of the grave ; hence those far spreading forests, those bough o’ercanopied cities of the dead, which form so remarkable a feature in Turkish scenery. Should only one tree in six survive, enough still remain to form a dense and solemn grove : but the Turks have a singular superstition with regard to those that, instead of raising their tall heads to the sky, take a downward bend, as though they would fain return to the earth from whence they sprang : they hold that these imply the damnation of the soul whose mortal remains they overshadow ; and as, from the closeness with which they are planted, and their consequent number, such accidents are by no means rare, it must be, at best, a most uncomfortable creed.”

* * * *

“ A few paces from the spot* whence you

* The Maiden’s Tower, now the Plague Hospital of the Turks.

look down upon this varied scene—a few paces, and from the refuge of the dying you gaze upon the resting-place of the dead—where the Acacia trees blossom in their beauty, and shed their withered flowers upon a plain of graves, on their right hand immediately in a line with the European cemetery, is the burial ground of the Armenians. It is a thickly-peopled spot ; and as you wander beneath the leafy boughs of the scented Acacias, and thread your way among the tombs, you are struck by the peculiarity of their inscriptions. The nobly Armenian character is deeply engraven into the stone ; but that which renders the Armenian slab, (for there is not a headstone throughout the cemetery,) peculiar and distinctive, is the singular custom that has obtained among this people of *chiseling upon the tomb the emblem of the trade or profession of the deceased*. Thus the priest is distinguished, even beyond the grave, by the mitre that surmounts his name—the diamond merchant, by a group of ornaments—the money changer, by a pair of scales—the florist, by a knot of flowers—besides many more ignoble hieroglyphics—such as the razor of the barber—the shears of the tailor—and others of this class ; and where the calling is one that may have been followed by either sex, a book placed immediately above the appropriate emblem, distinguishes the grave of the man.

“ Nor is this all : the victims of a violent death have also their distinctive mark—and more than one tomb, in this extraordinary

burial-place, presents you with the headless trunk of an individual, from whose severed throat the gushing blood is spirting up like a fountain, while the head itself is pillowed on the clasped hands !

“ Many of the more ancient among the tombs are very richly and elaborately wrought ; but all the modern ones are perfectly simple ; and you seldom pass the spot without seeing groups of people seated upon the graves, beneath the shadow of the trees, talking, and even smoking.* Death has no gloom for the natives of the East.

“ The Turkish cemetery stretches along the slope of the hill, behind the barracks, and descends far into the valley ; it is thickly planted. Cypressess form a dense shade, beneath which the stall headstones gleam out, white and ghastly. The grove is intersected by footpaths, and here and there a green glade lets in the sunshine to glitter on many a gilded tomb. Plunge into the thick darkness of the more covered spots, and for a moment you will almost think that you stand amid the ruins of some devastated city. You are surrounded by what appear, for an instant, to be the myriad fragments of some mighty whole,—but the

* In reading Miss Pardoe's interesting account, due allowance must be made for the peculiarities of the religion and the civil customs of the inhabitants ; but place the whole tale in contrast with the desecrating customs of the thickly-populated districts of England, with reference to the dead, and the Turk will bear the palm.

gloom has deceived you—you are in the midst of a necropolis—a City of the Dead.”

“The Turks have a strange superstition attached to this cemetery—they believe that on particular anniversaries sparks of fire are emitted from many of the graves and lose themselves among the boughs of the cypresses. The idea is at least highly poetical.”

* * * *

“But Constantinople boasts of no burial-place of equal beauty with that of *Scutari*, and probably the world cannot produce such another, either as regards extent, or pictorial effect. A forest of the finest cypresses extending over an immense space, clothing hill and valley, and overshadowing, like a huge pall, thousands of dead, is seen far off at sea, and presents an object at once striking and magnificent. Most of the trees are of gigantic height, and their slender and spiral outline, cutting sharply against the clear sky, is graceful beyond expression. The Turks themselves prefer the great cemetery of *Scutari* to all others; for, according to an ancient prophecy, in which they place the most implicit faith, the followers of Mahomet are, ere the termination of the world, to be expelled from Europe; * and

* Mr. Carne, in his *Letters from the East*, has the following remarks on this cemetery—“The Turkish burying-ground stands on the slope of a hill, at a small distance from the town, near that of the Jews, and is encircled by a deep grove of cypress trees. No guard or shade around a cemetery can be so suitable as that of this noble tree; with its waveless and mournful foliage it looks like the very

as they are jealous of committing even their ashes to the keeping of the Giaour, they covet, above all things, a grave in this Asiatic wilderness of tombs. Thus, year after year, the cypress forest extends its boundaries and spreads further and wider its dense shadows ; generation after generation sleeps in the same thickly peopled solitude ; and the laughing vineyard and grassy glade disappear beneath the encroachments of the ever-yawning sepulchre—the living yield up their space to the dead—the blossoming fruit trees are swept away, and the funeral and feathering boughs of the dark grave tree tower in their stead.

* * * * *

“ I remember nothing more beautiful than the aspect of the burying ground of *Scutari*, from the road which winds in front of the summer palace of the Princess Haybitoullah. The crest of the hill is one dense mass of dark foliage, while the slope is only partially clothed with trees, that advance and recede in the most graceful curves ; and the contrast between the deep dusky green of the cypresses and the soft bright tint of the young fresh grass in the open

emblem of mortality. The Orientals love that every thing should be sad and impressive round the abodes of the dead, which they never approach but with the deepest reverence, and they often sit for hours in their kiosques on the Bosphorus, gazing with a mournful pleasure on the shores of Asia, where the ashes of their fathers are laid ; for the rich Turk of Stamboul generally wishes to be carried after death to the Asiatic side, which he believes destined to be the last resting-place and empire of his countrymen ‘ when the fair men from the north shall have driven them from Europe ’ ”

spaces between them, produces an effect almost magical, and which strikes you as being more the result of art than accident, until you convince yourself by looking around, that it is not to its extent alone that this noble cemetery owes its gloom ; for its site is eminently picturesque and beautiful. One side an open plain separates it from the channel ; on the other it is bounded by a height clothed with vines and almond trees ; the houses of Scutari touch upon the border, and even mingle with its graves in the rear, while before it spreads a wide extent of cultivated land, dotted with habitations.

* * * * *

“ It is a beautiful custom, that of burying the dead upon the very path of the living ! It destroys so much of the gloom which imagination is prone to drape about the grave—it creates so much more of common interest. The Turk smokes his chibouk, with his back resting against a turban-crested gravestone ; the Greek spreads his meal upon a tomb : the Armenian shelters himself from the sunshine beneath the boughs that overshadow the burial-places of his people ; the women sit in groups and talk of their homes and little ones, among the ashes of their ancestors ; and the children gather the wild flowers that grow amid the graves, as gaily as though death had never entered there.”

AMERICAN CEMETERIES.

The examples of the *Old World* have not been thrown away upon the inhabitants of the *New*, and the United States now possess cemeteries hardly inferior to the models after which they are formed.

The provident arrangements which the Americans make in designing the plans of their towns and cities, always keeping in view the health, the comfort, and commercial convenience of the inhabitants, induce a feeling of surprise that their sagacity should not have been earlier exercised with reference to the subject of cemetery interment.

It will not, perhaps, be necessary, or convenient to our general purpose, to do more than to describe the cemetery of *Mount Auburn*, near Boston; both because it may be considered a kind of prototype of the rest, is an object of transcendent interest to the traveller, and, in its constitution and general arrangements, is in a great degree similar to our own cemetery at Abney Park.

The tract of land which bears the name of *Mount Auburn* is situated on the main road leading from Cambridge to Watertown, is partly within the limits of both towns, and distant about four miles from Boston.

Mount Auburn was formerly known by the name of Stone's Wood, the estate having lineally descended through the family of Stone, from an early period after the settlement of the country.

As in the instance of *Pere la Chaise*, to this undisturbed inheritance Mount Auburn is indebted for the preservation of its magnificent forest trees.

The projectors of this rural cemetery intended to establish, in connexion with it, an experimental garden of horticulture, in imitation of the larger European establishments of the like character ; and this plan, if carried out, must have had a beneficial effect upon the general prospects and success of the institution ; for while, on the one hand, the taste and skill necessarily employed in the horticultural department would give additional interest and beauty to the cemetery generally, the study of flowers so naturally, and almost unavoidably, leads the mind to contemplation and reflection, that one can hardly imagine a more appropriate place for the exhibition of these *beautiful wonders* of the Almighty, than in the quiet and peaceful sanctuaries of the dead.

It does not, however, appear, that this part of the general plan was carried into full effect. It is probable that the large and expensive establishment both of scientific persons and others, which a national horticultural society must necessarily maintain, would create a difficulty by incumbering the cemetery department with current expenses too heavy for its first incomings.

The estate is beautifully undulating in its surface, containing a number of bold eminences, steep acclivities, and deep shadowy vales.

The principal eminence, distinguished as *Mount Auburn*, is 125 feet above the level of Charles River, and commands from its summit one of the finest prospects which can be obtained in the environs of Boston. On one side is the city, connected in its extreme points with the towns of Charlestown and Rosebury; the serpentine course of the Charles River, with the cultivated fields and rising hills beyond it, occupies another portion of the landscape.

The superficial extent of this cemetery is 110½ acres: the largest English cemetery does not measure more than 50 acres.

Mount Auburn was dedicated to its sacred purposes by religious *solemnities*, on the 24th September, 1831. The form of consecration used on that occasion was peculiar and interesting. It was probably the first instance of a Protestant cemetery being religiously dedicated, without the presence of episcopal authority. The learned, eloquent, and amiable Mr. Justice Story, after the devotional proceedings had terminated, delivered a dedicatory oration.

Englishmen are so wholly unaccustomed to see the ermine substituted for the lawn, that they would, perhaps, with difficulty understand the propriety of the arrangement; but the good effect and moral example of an upright judge, leaving his high station on the bench, where his decisions are bowed to with deference, and acquiesced in by the most learned contemporaries, both in the Republic and in the "old country," and condescending to take an active

part in the solemnities of consecrating a place of burial for his fellow-citizens; would, perhaps, be more striking and influential than if the service had merely consisted of the short and formal act of consecration usually practised by Episcopalians. The scene was new, and the combination of circumstances under which the meeting was convened, formed a new era in the improvements of civilization. The whole transaction was fitted for a display of the natural and extemporaneous eloquence of the heart, rather than for the well-known routine of an ancient form of service professionally delivered.

All well-wishers to the dignity of the sacred and the legal professions would be the last to advocate any clashing of their duties, or collision between them: but, probably, few persons have been present in a court of justice, when a criminal has had passed upon him the extreme sentence of the law, without admiring and witnessing the effect both upon the prisoner and bystanders of the solemn and earnest language of many of our judges; and the author believes, that the few words then solemnly and earnestly spoken, and often spoken in extreme anguish of heart, have more influence on the hearers than the specially prepared, and, perhaps, formally delivered, "condemned sermon" as it is called, of the gaol clergyman. The one is looked upon as an anxious, heartfelt offering of advice and rebuke—the other, as a professional act, for which the official is paid—and as an ordeal to

which all in the same awful position must submit.*

If the example of Mr. *Justice Story* is a solitary one, it deserves to be recorded: and the author feels that he cannot better justify the act of that eminent judge, if justification it can possibly need with any, than by submitting the oration to the reader, as it was delivered. The author believes that it has not been before printed in this country.

JUDGE STORY'S ADDRESS.

MY FRIENDS!

The occasion which brings us together has much in it calculated to awaken our sensibilities, and cast a solemnity over our thoughts.

We are met to consecrate these grounds exclusively to the service and repose of the dead.

The duty is not new; for it has been performed

* The author trusts that this remark may not be understood as depreciating the services of by far the most valuable, zealous, and unambitious class of the clerical profession. The chaplains of our gaols and union workhouses are, generally, slaves to their duties, and duties, too, the most discouraging a clergyman can be called upon to perform; and yet there is no class of the profession to whom reward and promotion are so great strangers. Their learning and acquirements are necessarily confined in their operation. No man rich in advowsons forms one of their congregation. The door of society, so open to the parochial clergy, is practically closed against them; and, after half a century of discouraging labour in their small and unfruitful vineyards, without the means of saving from their scanty income, they must depend for their future slender support upon the eleemosynary bounty of the county, or find assistance from some other charitable fund.

for countless millions. The scenery is not new ; for the hill and the valley, the still, silent dell, and the deep forest, have often been devoted to the same pious purpose ; but that which must always give it a peculiar interest is, that it can rarely occur, except at distant intervals ; and, whenever it does, it must address itself to feelings intelligible to all nations, and common to all hearts.

The Patriarchal language, of 4000 years ago, is precisely that to which we would now give utterance. We are " Strangers and sojourners" here. We have need of " a possession of a burying-place, that we may bury our dead out of our sight." Let us have " the field, and the cave which is therein ; and all the trees that are in the field, and that are in the borders round about ; and let them be made sure for a possession of a burying-place."

It is the duty of the living thus to provide for the dead. It is not a mere office of pious regard for others ; but it comes home to our own bosoms, as those who are soon to enter upon the common inheritance.

If there are any feelings of our nature not bounded by earth, and yet stopping short of the skies, which are more strong, and more universal than all others, they will be found in our solicitude, as to the time, and place, and manner of our death ; in the desire to die in the arms of our friends ; to have the last sad offices to our remains performed by their affection ; to repose in the land of our nativity ; to be gathered to the sepulchres of our fathers. It is almost impossible for us to feel, nay, even to feign, indifference on such a subject.

Poetry has told us this truth in lines of transcendent beauty and force, which find a response in every breast :

“For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resign'd,—
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?

On some fond breast the parting soul relies;
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries;
E'en in our ashes live their wonted fires.”

It is in vain that philosophy has informed us, that the whole earth is but a point in the eyes of its Creator—nay of his own creation; that, wherever we are—abroad or at home—on the restless ocean, or the solid land—we are still under the protection of His providence, and safe, as it were, in the hollow of His hand. It is in vain that Religion has instructed us, that we are but dust, and to dust we shall return; that whether our remains are scattered to the corners of the earth, or gathered in sacred urns, there is a sure and certain hope of a resurrection of the body and a life everlasting.

These truths, sublime and glorious as they are, leave untouched the feelings of which I have spoken, or, rather, they impart to them a more enduring reality. Dust as we are, the frail tenements which enclose our spirits but for a season are dear, are inexpressibly dear to us. We derive solace, nay, pleasure, from the reflection, that, when the hour of separation comes, these earthly remains will still retain the tender regard of those whom we leave behind; that the spot, where they shall lie, will be remembered with a fond and soothing reverence; that our children will visit it in the midst of their sorrows; and our kindred, in remote generations, feel that a local inspiration hovers round it.

Let *him* speak, who has been on a pilgrimage of

health to a foreign land. Let *him* speak, who has watched at the couch of a dying friend, far from his chosen home. Let *him* speak, who has committed to the bosom of the deep, with a sudden, startling plunge, the narrow shroud of some relative or companion. Let such speak, and they will tell you, that there is nothing which wrings the heart of the dying—aye, and of the surviving—with sharper agony, than the thought, that they are to sleep their last sleep in the land of strangers, or in the unseen depths of the ocean.

“Bury me not, I pray thee,” said the Patriarch Jacob, “bury me not in Egypt; but I will lie with my Fathers, and thou shalt carry me out of Egypt; and bury me in their burying-place.”—“There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca, his wife; and there I buried Leah.”

Such are the natural expressions of human feeling, as they fall from the lips of the dying. Such are the reminiscences that for ever crowd on the confines of the passes to the grave. We seek again to have our home there with our friends, and to be blest by a communion with them. It is a matter of instinct, not of reasoning. It is a spiritual impulse, which supersedes belief, and disdains question.

But it is not chiefly in regard to the feelings belonging to our own mortality, however sacred and natural, that we should contemplate the establishment of repositories of this sort. There are higher moral purposes, and more affecting considerations which belong to the subject. We should accustom ourselves to view them rather as means, than as ends; rather as influences to govern human conduct, and to moderate human suffering, than as cares incident to a selfish foresight.

It is to the living mourner—to the parent, weeping over his dear dead child, to the husband, dwelling in his own solitary desolation—to the widow, whose heart is broken by untimely sorrow—to the friend, who misses at every turn the presence of some kindred spirit—it is to these, that the repositories of the dead bring home thoughts full of admonition, of instruction, and slowly, but surely, of consolation also. They admonish us, by their very silence, of our own frail and transitory being. They instruct us in the true value of life, and its noble purposes, its duties, and its destination. They spread around us, in the reminiscences of the past, sources of pleasing, though melancholy reflection.

We dwell with pious fondness on the characters and virtues of the departed; and as time interposes its growing distances between us and them, we gather up, with more solicitude, the broken fragments of memory, and weave, as it were, into our very hearts, the threads of their history. As we sit down by their graves, we seem to hear the tones of their affection whispering in our ears. We listen to the voice of their wisdom, speaking in the depths of our souls. We shed our tears; but they are no longer the burning tears of agony. They relieve our drooping spirits, and come no longer over us with a deadly faintness. We return to the world, and we feel ourselves purer, and better, and wiser, from this communion with the dead.

I have spoken but of feelings and associations common to all ages, and all generations of men—to the rude and the polished—to the barbarian and the civilized—to the bond and the free—to the inhabitant of the dreary forests of the North, and the sultry regions of the South—to the worshipper of the sun, and the worshipper of idols—to the heathen dwelling

in the darkness of his cold mythology, and to the Christian rejoicing in the LIGHT OF THE TRUE GOD. Every where we trace them in the characteristic remains of the most distant ages and nations, and as far back as human history carries its traditional outlines. They are found in the barrows, and cairns, and mounds, of olden times, reared by the uninstructed affection of savage tribes : and every where the spots seem to have been selected with the same tender regard to the living and the dead ; that the magnificence of nature might administer comfort to human sorrow, and incite human sympathy.

The aboriginal Germans buried their dead in groves consecrated by their priests. The Egyptians gratified their pride and soothed their grief, by interring them in their Elysian fields, or embalming them in their vast catacombs, or enclosing them in their stupendous pyramids, the wonder of all succeeding ages. The Hebrews watched with religious care over their places of burial. They selected, for this purpose, ornamented gardens, and deep forests, and fertile valleys, and lofty mountains ; and they still designate them with a sad emphasis, as the " House of the Living." The ancient Asiatics lined the approaches to their cities with sculptured sarcophagi, and mausoleums, and other ornaments, embowered in shrubbery, traces of which may be seen among their magnificent ruins.

The Greeks exhausted the resources of their exquisite art in adorning the habitations of the dead. They discouraged interments within the limits of their cities ; and consigned their relics to shady groves, in the neighbourhood of murmuring streams and mossy fountains, close by the favorite resorts of those who were engaged in the study of philosophy and nature, and called them, with the elegant expres-

siveness of their own beautiful language, Cemeteries,* or "Places of Repose." The Romans, faithful to the example of Greece, erected the monuments to the dead in the suburbs of the eternal city, (as they proudly denominated it,) on the sides of their spacious roads, in the midst of trees and ornamental walks, and ever-varying flowers. The Appian Way was crowded with columns, and obelisks, and cenotaphs, to the memory of her heroes and sages; and at every turn, the short but touching inscription met the eye, "Siste, viator,"—Pause, Traveller—inviting at once to sympathy and thoughtfulness. Even the humblest Roman could read on the humblest gravestone the kind offering, "May the earth lie lightly on these remains!"† And the Moslem successors of the Emperors, indifferent as they may be to the ordinary exhibitions of the fine arts, place their burying-grounds in rural retreats, and embellish them with studious taste as a religious duty. The cypress is planted at the head and foot of every grave, and waves with a mournful solemnity over it. These devoted grounds possess an inviolable sanctity. The ravages of war never reach them; and victory and defeat equally respect the limits of their domain. So that it has been remarked, with equal truth and beauty, that while the cities of the living are subject to all the desolations and vicissitudes incident to human affairs, the "cities of the dead," enjoy an undisturbed repose, without even the shadow of change.

But I will not dwell upon facts of this nature. They demonstrate, however, the truth of which I

* Κοιμητήρια—literally, "places of sleep."

† "Sit tibi terra levis."

have spoken. They do more ; they furnish reflections suitable for our own thoughts on the present occasion.

If this tender regard for the dead be so absolutely universal, and so deeply founded in human affection, why is it not made to exert a more profound influence on our lives ? Why do we not enlist it with more persuasive energy in the cause of human improvement ? Why do we not enlarge it as a source of religious consolation ? Why do we not make it a more efficient instrument to elevate ambition, to stimulate genius, and to dignify learning ? Why do we not connect it indissolubly with associations, which charm us in nature and engross us in art ? Why do we not dispel from it that unlovely gloom, from which our hearts turn as from a darkness that ensnares, and a horror that appals our thoughts ?

To many, nay, to most of the Heathen, the burying-place was the end of all things. They indulged no hope, at least no solid hope, of any future intercourse or reunion with their friends. The farewell at the grave was a long, an everlasting farewell. At the moment, when they breathed it, it brought to their hearts a startling sense of their own wretchedness. Yet, when the first tumults of anguish were passed they visited the spot, and strewed flowers, and garlands, and crowns around it, to assuage their grief, and nourish their piety. They delighted to make it the abode of the varying beauties of nature ; to give it attractions which should invite the busy and the thoughtful, and yet, at the same time, afford ample scope for the secret indulgence of sorrow.

Why should not Christians imitate such examples ? They have far nobler motives to cultivate moral sentiments and sensibilities ; to make cheerful the pathways to the grave ; to combine with deep meditations on

human mortality the sublime consolations of religion. We know, indeed, as they did of old, that "man goeth to his long home, and the mourners go about the streets." But that home is not an everlasting home; and the mourners may not weep as those who are without hope. What is the grave to us, but a thin barrier dividing time from eternity, and earth from heaven? What is it but the appointed place of rendezvous, where all travellers on life's journey meet, for a single night of repose?—

"'Tis but a night, a long and moonless night,
We make the grave our bed, and then are gone;"

Know we not

———"The time draws on
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give up its long-committed dust
Inviolatè"—

Why then should we darken, with systematic caution, all the avenues to these repositories? Why should we deposit the remains of our friends in loathsome vaults, or beneath the gloomy crypts and cells of our churches, where the human foot is never heard, save when the sickly taper lights some new guest to his appointed apartment, and lets fall "a supernumerary horror" on the passing procession? Why should we measure out a narrow portion of earth for our graveyards in the midst of our cities, and heap the dead upon each other, with a cold, calculating parsimony, disturbing their ashes, and wounding the sensibilities of the living? Why should we expose our burying-grounds to the broad glare of day, to the unfeeling gaze of the idler, to the noisy press of business, to the discordant shouts of merriment, or to the

baleful visitations of the dissolute? Why should we bar up their approaches against real mourners, whose delicacy would shrink from observation, but whose tenderness would be soothed by secret visits to the grave, and holding converse there with their departed joys? Why all this unnatural restraint upon our sympathies and sorrows, which confines the visit to the grave to the only time in which it must be utterly useless—when the heart is bleeding with fresh anguish, and is too weak to feel, and too desolate to desire consolation?

It is painful to reflect, that the cemeteries in our cities, crowded on all sides by the overhanging habitations of the living, are walled in only to preserve them from violation, and that in our country towns they are left in a sad neglected state, exposed to every sort of intrusion, with scarcely a tree to shelter their barrenness, or a shrub to spread a grateful shade over the new-made hillock.

These things were not always so among Christians. They are not worthy of us. They are not worthy of Christianity in our day. There is much in these things that casts a just reproach upon us in the past; there is much that demands for the future a more spiritual discharge of our duties.

Our cemeteries, rightly selected, and properly arranged, may be made subservient to some of the highest purposes of religion and human duty. They may preach lessons, to which none may refuse to listen, and which all that live must hear. Truths may be there felt and taught in the silence of our own meditations, more persuasive, and more enduring, than ever flowed from human lips. The grave hath a voice of eloquence, nay, of superhuman eloquence, which speaks at once to the thoughtlessness of the rash, and the devotion of the good; which addresses

all times, and all ages, and all sexes ; which tells of wisdom to the wise, and of comfort to the afflicted ; which warns us of our follies and our dangers ; which whispers to us in accents of peace, and alarms us in tones of terror ; which steals with a healing balm into the stricken heart, and lifts up and supports the broken spirit ; which awakens a new enthusiasm for virtue, and disciplines us for its severer trials and duties ; which calls up the images of the illustrious dead, with an animated presence for our example and glory ; and which demands of us, as men, as patriots, as Christians, as immortals, that the powers given by God should be devoted to his service, and the minds created by his love should return to Him, with larger capacities for virtuous enjoyment, and with more spiritual and intellectual brightness.

It should not be for the poor purpose of gratifying our vanity or pride, that we should erect columns, and obelisks, and monuments to the dead ; but, that we may read thereon much of our own destiny and duty. We know that man is the creature of associations and excitements. Experience may instruct, but habit, and appetite, and passion, and imagination, will exercise a strong dominion over him. These are the fates which weave the thread of his character, and unravel the mysteries of his conduct. The truth which strikes home, must not only have the approbation of his reason, but it must be embodied in a visible, tangible, practical form. It must be felt, as well as seen ; it must warm as well as convince.

It was a saying of Themistocles, that the trophies of Miltiades would not suffer him to sleep. The feeling, thus expressed, has a deep foundation in the human mind ; and as it is well or ill-directed, it will cover us with shame or exalt us to glory. The deeds of the great attract but a cold and listless

admiration, when they pass in historical order before us—like moving shadows. It is the trophy and the monument which invest them with a substance of local reality. Who that has stood by the tomb of Washington, on the quiet Potomac, has not felt his heart more pure, his wishes more aspiring, his gratitude more warm, and his love of country touched by a holier flame? Who that should see erected in shades like these, even a cenotaph to the memory of a man like Buckminster, that prodigy of early genius, would not feel that there is an excellence over which death has no power; but which lives on through all time, still freshening with the lapse of ages?

But passing from those who, by their talents and virtues, have shed lustre on the annals of mankind, to cases of mere private bereavement, who that should deposit in shades, like these, the remains of a beloved friend, would not feel a secret pleasure in the thought, that the simple inscription to his worth, would receive the passing tribute of a sigh from thousands of kindred hearts? That the stranger and the traveller would linger on the spot with a feeling of reverence? That they, the very mourners themselves, when they should revisit it, would find there, the verdant sod, and the fragrant flower, and the breezy shade? That they might there unseen, except by God, offer up their prayers, or indulge the luxury of grief? That they might there realise, in its full force, the affecting beatitude of the Scriptures: "Blessed are they that mourn, for they shall be comforted"? Surely, surely, we have not done all our duty, if there yet remains a single incentive to human virtue, without its due play in the action of life, or a single stream of happiness which has not been made to flow in upon the waters of affliction.

Considerations like those which have been sug-

gested, have for a long time turned the thoughts of many distinguished citizens to the importance of some more appropriate places of sepulture.

There is a growing sense in the community of the inconveniences and painful associations, not to speak of the unhealthiness of interments beneath our churches. The tide which is flowing with such a steady and widening current into the narrow peninsula of our metropolis, not only forbids the enlargement of the common limits, but admonishes us of the increasing dangers to the ashes of the dead from its disturbing movements. Already in other cities, the church-yards are closing against the admission of new incumbents, and begin to exhibit the sad spectacle of promiscuous ruins and intermingled graves.

We are, therefore, but anticipating at the present moment, the desires, nay, the necessities of the next generation. We are but exercising a decent anxiety to secure an inviolable home for ourselves and our posterity. We are but inviting our children, and their descendants, to what the Moravian Brothers have, with such exquisite propriety, designated as "The Field of Peace!"

A rural cemetery seems to combine in itself all the advantages which can be proposed to gratify human feelings, or tranquillize human fears; to secure the best religious influences, and to cherish all those associations which cast a cheerful light over the darkness of the grave.

And what spot can be more appropriate than this for such a purpose? Nature seems to point it out with significant energy, as the favorite retirement of the dead. There are around us all the varied features of her beauty and grandeur—the forest-crowned heights; the abrupt acclivity; the sheltered valley; the deep glen; the glassy glade; and the silent

grove. Here are the lofty oak, the beech, that "wreathes its old fantastic roots so high;" the rustling pine, and the drooping willow; the tree that sheds its pale leaves with every autumn, a fit emblem of our own transitory bloom; and the evergreen, with its perennial shoots, instructing us, that "the wintry blast of death kills not the buds of virtue." Here is the thick shrubbery to protect and conceal the new-made grave; and there is the wild flower creeping along the narrow path, and planting its seeds in the upturned earth. All around us there breathes a solemn calm, as if we were in the bosom of a wilderness, broken only by the breeze, as it murmurs through the tops of the forest, or by the notes of the warbler pouring forth his matin or his evening song.

Ascend but a few steps, and what a change of scenery to surprise and delight us! We seem, as it were, in an instant to pass from the confines of death, to the bright and balmy regions of life. Below us flows the winding Charles, with its rippling current, like the stream of time hastening to the ocean of eternity. In the distance, the city, at once the object of our admiration and our love, rears its proud eminences, its glittering spires, its lofty towers, its graceful mansions, its curling smoke, its crowded haunts of business and pleasure, which speak to the eye, and yet leave a noiseless loneliness on the ear. Again we turn, and the walls of our venerable university rise before us, with many a recollection of happy days passed there in the interchange of study and friendship; and many a grateful thought of the affluence of its learning, which has adorned and nourished the literature of our country. Again we turn, and the cultivated farm, the neat cottage, the village church, the sparkling lake, the rich valley, and

the distant hills, are before us, through opening vistas ; and we breathe amidst the fresh and varied labours of man.

There is, therefore, within our reach, every variety of natural and artificial scenery, which is fitted to awaken emotions of the highest and most affecting character. We stand, as it were, upon the borders of two worlds ; and, as the mood of our minds may be, we may gather lessons of profound wisdom by contrasting the one with the other, or indulge in the dreams of hope and ambition, or solace our hearts by melancholy meditations.

Who is there that, in the contemplation of such a scene, is not ready to exclaim with the enthusiasm of the poet,

“ Mine be the breezy hill, that skirts the down,

Where a green grassy turf is all I crave ;

With here and there a violet bestrown—

Fast by a brook, or fountain’s murmuring wave,
And many an evening sun shine sweetly on my grave ” ?

And we are met here to consecrate this spot, by these solemn ceremonies, to such a purpose. The legislature of this Commonwealth, with a parental foresight, has clothed the Horticultural Society with authority, (if I may use its own language,) to make a perpetual dedication of it as a rural cemetery, or burying-ground, and to plant and embellish it with shrubbery, and flowers, and trees, and walks, and other rural ornaments. And I stand here by the order, and in behalf of this society, to declare that, by these services, it is to be deemed henceforth and for ever so dedicated. Mount Auburn, in the noblest sense, belongs no longer to the living, but to the dead. It is a sacred, it is an eternal trust. It is consecrated ground. May it remain for ever inviolate !

What a multitude of thoughts crowd upon the mind in the contemplation of such a scene ! How much of the future, even in its far distant reaches, rises before us with all its persuasive realities ! Take but one little narrow space of time, and how affecting are its associations ! Within the flight of one half century, how many of the great, the good, and the wise, will be gathered here ! How many in the loveliness of infancy, the beauty of youth, the vigour of manhood, and the maturity of age, will lie down here, and dwell in the bosom of their mother earth ! The rich and the poor, the gay and the wretched, the favourites of thousands, and the forsaken of the world, the stranger in his solitary grave, and the patriarch surrounded by the kindred of a long lineage ! How many will here bury their brightest hopes or blasted expectations ! How many bitter tears will here be shed ! How many agonizing sighs will here be heaved ! How many trembling feet will cross the pathways, and, returning, leave behind them the dearest objects of their reverence or their love ! And if this were all, sad, indeed, and fnnereal would be our thoughts ; gloomy, indeed, would be these shades, and desolate these prospects !

But, thanks be to God, the evils which He permits have their attendant mercies, and are blessings in disguise ! The bruised reed will not be laid utterly prostrate ; the wounded heart will not always bleed ; the voice of consolation will spring up in the midst of the silence of these regions of death. The mourner will revisit these shades with a secret, though melancholy pleasure. The hand of friendship will delight to cherish the flowers and the shrubs that fringe the lowly grave or the sculptured monument. The earliest beams of the morning will play upon these summits with a refreshing cheerfulness ; and the lingering tints of evening hover on them with a

tranquillizing glow. Spring will invite hither the footsteps of the young by its opening foliage, and Autumn detain the contemplative by its latest bloom. The votary of learning and science will here learn to elevate his genius by the holiest studies ; the devout will here offer up the silent tribute of pity, or the prayer of gratitude ; the rivalries of the world will here drop from the heart ; the spirit of forgiveness will gather new impulses ; the selfishness of avarice will be checked ; the restlessness of ambition will be rebuked ; vanity will let fall its plumes, and pride, as it sees " what shadows we are, and what shadows we pursue," will acknowledge the value of virtue, as far, immeasurably far, beyond that of fame.

But that which will be ever present, pervading these shades like the noon-day sun, and shedding cheerfulness around, is the consciousness, the irrepressible consciousness, amidst all these lessons of human mortality, of the higher truth, that we are beings, not of time, but of eternity ; that " this corruptible must put on incorruption, and this mortal must put on immortality ; " that this is but the threshold and starting point of an existence, compared with whose duration the ocean is but as a drop, nay, the whole creation an evanescent quantity !

Let us banish, then, the thought, that this is to be the abode of a gloom which will haunt the imagination by its terrors, or chill the heart by its solitude. Let us cultivate feelings and sentiments more worthy of ourselves, and more worthy of Christianity. Here let us erect the memorials of our love, and our gratitude, and our glory. Here let the brave repose, who have died in the cause of their country. Here let the statesman rest, who has achieved the victories of peace, not less renowned than war. Here let genius find a home, that has sung immortal strains, or has instructed with still diviner eloquence. Here let

learning and science, the votaries of inventive art, and the teacher of the philosophy of nature, come. Here let youth and beauty, blighted by premature decay, drop like tender blossoms into the virgin earth ; and here let age retire, ripened for the harvest. Above all, here let the benefactors of mankind, the good, the merciful, the meek, the pure in heart, be congregated ; for to them belongs an undying praise. And let us take comfort, nay, let us rejoice, that in future ages, long after we are gathered to the generations of other days, thousands of kindling hearts will here repeat the sublime declaration, " Blessed are the dead, that die in the Lord, for they rest from their labours ; and their works do follow them."

CHAPTER V.

ENGLISH CEMETERIES.

“ Erewhile, on England's pleasant shores, our sires
Left not their churchyards unadorned with shades
Or blossoms ; and indulgent to the strong
And natural dread of man's last home, the grave,
Its frost and silence—they disposed around,
To soothe the melancholy spirit that dwelt
Too sadly on life's close, the forms and hues
Of vegetable beauty. There the yew,
Green even amid the snows of winter, told
Of immortality ; and gracefully
The willow, a perpetual mourner, drooped :
And there the gadding woodbine crept about,
And there the ancient ivy. From the spot
Where the sweet maiden in her blossoming years
Cut off, was laid, with streaming eyes, and hands
That trembled ; as they placed her there, the rose
Sprung modest, on bowed stalk, and better spoke
Her graces than the proudest monument.
And children set about their playmates' grave
The pansy. On the infant's little bed,
Wet at the planting with maternal tears,
Emblem of early sweetness, early death,
Nestled the lowly primrose. Childless dames,
And maids that would not raise the reddened eye,
Orphans, from whose young lids the light of joy
Fled early,—silent lovers who had given
All that they lived for to the arms of earth,

Came often, o'er the recent graves to strew
 Their offerings—rue and rosemary and flowers.

* * * * *

—These gentle rites
 Passed out of use—now they are scarcely known;
 And rarely in our cities may you meet
 The tall larch, sighing in the burying-place,
 Or willow, trailing low its boughs to hide
 The gleaming marble.—Naked rows of graves
 And melancholy ranks of monuments
 Are there instead."

Bryant.

It is highly improbable that the general reader will be *fully* aware of the painful necessity which has existed for many years, and even generations, for a thorough reformation of the burial practices in the metropolis.

The parties interested in the continuance of these customs, so shocking to the common feelings of humanity, have taken every pains to conceal them; and, if by chance they have become exposed, to defend them. If any board of health, worthy of the name, had existed in this metropolis, these abominations must have long since ceased. Much credit is doubtless due to the present Bishop of London for his exertions towards bettering the condition of the poor and promoting their health and comfort; and it is wholly unaccountable and inexplicable, that the "churchyard nuisance" should have been so long encouraged, excepting on the assumption, that the authorities, civil and ecclesiastical, have smoothed over the difficulty, or altogether concealed it from the notice of their superiors. We hear much of "Sanatoriums" and Hospitals built for the sick and the convalescent, and most heartily do we wish these true and genuine blessings to society every success; but it will avail little if the poor, and others dwelling

near the unroofed charnel-houses of putridity and corruption, becoming infected with typhus and every species of deadly malaria, are removed to infirmaries, or convalescent hospitals, in the open country, and when reported as cured return home to breathe again the tainted air—and to receive a second shock to their constitutions, which no efforts of the healing art may be able to remedy.

In order that my readers may understand the real position of the matter, in a statistical point of view, and to invite increased attention to this most important feature of our domestic policy, I beg to present to their notice the following extracts, from Mr. Walker's "Gatherings from Grave Yards."

CLEMENT'S LANE. This is a narrow thoroughfare on the eastern side of Clare Market; it extends from Clare Market to the Strand, and is surrounded by places, from which are continually given off emanations from animal putrescence. The back windows of the houses on the east side of the lane look into a burying-ground, called the "Green Ground," in Portugal Street, presently to be described; on the west side the windows (if open) permit the odour of another burying-place—a private one, called Enon Chapel—to perflate the houses; at the bottom—the south end of this lane, is another burying-place, belonging to the alms' houses. Within a few feet of the Strand are the burying-ground and vaults of St. Clement Danes; in addition to which, there are several slaughterhouses in the immediate neighbourhood; so that in a distance of about two hundred yards, in a direct line, there are four burying-grounds; and the living here breathe on all sides an atmosphere impregnated with the odour of the dead. The inhabitants of this narrow thoroughfare are very unhealthy; nearly every room in every house is occupied by a

separate family. Typhus fever in its aggravated form has attacked by far the majority of the residents, and death has made among them the most destructive ravages.

BURYING-GROUND, PORTUGAL STREET. This ground belongs to the parish of St. Clement Danes; it is commonly known by the name of the "Green Ground" and has been in use as a burying-place beyond the memory of man.

The soil of this ground is saturated with human putrescence. On Saturday the 27th April, 1839, at 5 P. M., I went, accompanied by a friend, to Nos. 30 and 31, Clement's Lane, and, upon looking through the windows of the back attics, we saw two graves open, close to the south-eastern extremity of this burying-ground. Several bones were lying on the surface of the grave nearest to us—a large heap of coffin wood was placed in readiness for removal—and, at a small distance, a heap, covered with coarse sack-ing, was observed, which, when the covering was taken off, proved also to be long pieces of coffin wood, evidently not in a decayed state. The nails were very conspicuous. Several basketfuls of this wood were taken to a building at the south-west extremity of the ground. We were informed that this sight was by no means a novel one; it was commonly—almost daily—observed. The cloth covering of the wood appeared to be nearly as fresh as when interred. The grave-diggers were seen to take off tin plates from the coffins broken up. This desecration of the grave has not escaped the notice of the passer-by, as is proved from the following letter to the Editor of the *Times* newspaper, which was published on the 25th of June last:

“ Sir,

“ Passing along Portugal Street on Saturday evening, about ten minutes before seven, I was much shocked at seeing two men employed in carrying baskets* of human bones from the corner of the ground next the old watch-house (where there was a tarpaulin hung over the rails to prevent their being seen, and where they appeared to be heaped up in a mound), to the back of the ground through a small gate.

“ Where this leads to, I do not know ; but I should be glad through the medium of your invaluable journal to ask, why is this desecration ?

“ Sir,— I feel more particularly than many might do, as I have seen twelve of my nearest and dearest relatives consigned to the grave in that ground ; and I felt that, perhaps, I might at the moment be viewing, in the basket of skulls which passed before me, those of my own family thus brutally exhumed.

“ At all events, for the sake of the community at large, it should be inquired into.”

“ J. M.”

The complaint here made is, unfortunately, applicable to most of the metropolitan burying-grounds, under the present system ; a system as dangerous as it is revolting and disgusting ; *the evil can only be effectually destroyed by an enactment of the legislature, prohibiting altogether interments within cities, towns, or densely populated villages.*

* Many waggon loads were removed to a receptacle situated on the north-east of this ground ; some idea may be formed of the quantity, when I state, that five men were employed about a week.

The effluvia from this ground, at certain periods, are so offensive, that persons living in the back of Clement's Lane are compelled to keep their windows closed; the walls even of the ground which adjoins the yards of those houses are frequently seen reeking with fluid, which diffuses a most offensive smell. Who can wonder, then, that fever here is so prevalent and so triumphant?

In the beginning of the present year, I was called upon to attend a poor man, who lived at 33, Clement's Lane; his health was broken, his spirits depressed, and he was fast merging into that low form of fever of which this locality has furnished so many examples. I found him in the back room of an extremely dirty house, his wife and family with him. On looking into the "Green Ground" through the window of his room, I noticed a grave open within a few feet of the house. The sick man replied to my observations, "Oh, that grave is just made for a poor fellow who died in this house, in the room above me; *he* died of typhus fever, from which his wife has just recovered. *They have kept him twelve days*, and now they are going to put him under my nose by way of warning to me!"

ENON CHAPEL. This building is situated about midway on the western side of Clement's Lane; it is surrounded on all sides by houses, crowded by inhabitants, principally of the poorer class. The upper part of this building was opened for the purposes of public worship about 1823; it is separated from the lower part by a boarded floor; this is used as a burying-place, and is crowded at one end, even to the top of the ceiling, with dead. It is entered from the inside of the Chapel by a trap-door; the rafters supporting the floor are not even covered with the usual defence

—lath and plaster. Vast numbers of bodies* have been placed here in pits dug for the purpose, the uppermost of which were covered only by a few inches of earth; a sewer runs angularly across this "burying-place." A few years ago, the Commissioners of Sewers, for some cause, interfered,—and ultimately another arch was thrown over the old one; in this operation many bodies were disturbed and mutilated. Soon after interments were made, a peculiarly long, narrow, black fly was observed to crawl out of many of the coffins; this insect, a product of the putrefaction of the bodies, was observed on the following season to be succeeded by another, which had the appearance of a common bug† with wings. The children attending the Sunday school, held in *this chapel*, in which these insects were to be seen crawling and flying in vast numbers, during the summer months, called them "body bugs." The stench was frequently intolerable.

Some months since, handbills were circulated in the neighbourhood "*requesting parents and others to send the children of the district to the Sunday school,*" held immediately over the masses of putrefaction in the vault beneath!

I have several times visited this Golgotha. I was struck with the total disregard of decency exhibited. Numbers of coffins were piled in confusion—large quantities of bones were mixed with the earth, and lying upon the floor of this cellar (for vault it ought not to be called), lids of coffins might be trodden upon at almost every step.

My reflections, upon leaving the masses of corrup-

* From ten to twelve thousand bodies have been deposited here, *not one of which has been placed in lead.*

† I have not been able to obtain a scientific description of these insects.

tion here exposed, were painful in the extreme ; I want language to express the intense feelings of pity, contempt, and abhorrence I experienced. Can it be, thought I, that in the nineteenth century, in the very centre of the most magnificent city of the universe, such sad, very sad mementos of ignorance, cupidity, and degraded morality, still exist ? Possibly I am now treading over the mouldering remains of many, once the cherished idols of the heart's best and purest affections. There, thought I, may repose one who has had his cares, his anxieties—who, perchance, may have well fulfilled life's duties, and who has tasted its pleasures and its sorrows,—here he sleeps as I must sleep ;—yet, I could not but desire that I might have a better resting-place,—a *christian* burial.

ST. CLEMENT'S CHURCH, STRAND. There is a vault under this church called the *Rector's Vault*, the descent into which is in the aisle of the church near the communion table, and, when opened, the products of the decomposition of animal matter are so powerful, that lighted candles, passed through the opening into the vault are instantly extinguished ; the men at different times employed, have not dared to descend into the vault until two or three days have elapsed after it had been opened, during which period the windows of the church also were opened to admit the perfusion of air from the street to occupy the place of the gas emitted. Thus a diluted poison is given in exchange from the dead to the living in one of the most frequented thoroughfares of the metropolis. The other vaults underneath the church are also much crowded with dead. From some cause, at present doubtful, these vaults were discovered to be on fire* upwards of fifty years ago ; they

* This is not a very unusual circumstance ; the vaults

continued burning for some days and many bodies were destroyed.

DRURY LANE BURYING-GROUND belongs to the parish of St. Martin in the Fields; many thousands of bodies have been here deposited. The substratum was, some years since, so saturated with dead, that the place was "shut up" for a period. The ground was subsequently raised to its present height—*level with the first floor windows surrounding the place*—and in this superstratum, vast numbers of bodies have, up to this period, been deposited. A short time since, a pit was dug (a very common practice here) in one corner of the ground; in it many bodies were deposited at different periods, the top of the pit being covered only with boards. This ground is a most intolerable and highly dangerous nuisance to the entire neighbourhood.

ST. GILES' BURYING-GROUND. St. Giles' parish has the melancholy notoriety of originating the plague in 1665.* It was the fashion in those days to ascribe that visitation to *imported contagion*. I will not pause to inquire whether in the disgusting condition of many portions of this and other districts, sufficient causes may not be operating to produce an indigenous effect, which might again be ascribed to a foreign origin.

Pennant, in his account of London, p. 157, expresses himself strongly on the condition of this

underneath St. James's Church, Jermyn Street, many years since, were on fire.

* "The year 1665 became memorable in London by the dreadful ravages of the great plague, which first broke out at a house in Long Acre, near Drury Lane, in the parish of St. Giles' in the Fields."—*London and Middlesex*, by E. W. Brayley.

churchyard: "I have," says he, "in the churchyard of St. Giles', seen with horror a great square pit with many rows of coffins piled one upon the other, all exposed to sight and smell; some of the piles were incomplete, expecting the mortality of the night. I turned away disgusted at the view, and scandalized at the want of police, which so little regards the health of the living, as to permit so many putrid corpses, tacked between some slight boards, *dispersing their dangerous effluvia over the capital*, to remain unburied. Notwithstanding a compliment paid to me in one of the public papers, of my having occasioned the abolition of the horrible practice, it still remains uncorrected in this large parish. The reform ought to have begun in the place just stigmatized."

That the present condition of this burying-place is not much improved, will be seen by the following extract, taken from the *Weekly Dispatch*, of September 30th, 1838:

"St. Giles' Churchyard.—What a horrid place is St. Giles' churchyard! It is full of coffins up to the surface. Coffins are broken up before they are decayed, and bodies are removed to the 'bone house' before they are sufficiently decayed to make their removal decent. The effect upon the atmosphere, in that very densely populated spot, must be very injurious. I had occasion to attend the church, with several gentlemen on Tuesday; being required to wait, we went into this Golgotha; near the east side we saw a finished grave, into which had projected a nearly sound coffin; half of the coffin had been chopped away to complete the shape of the new grave. A man was standing by with a barrowful of sound wood and several bright coffin plates. I asked him, 'Why is all this?' and his answer was, 'O, it is all

Irish !' We then crossed to the opposite corner and there is the 'bone house,' which is a large round pit; into this had been shot, from a wheelbarrow, the but partly decayed inmates of the smashed coffins. Here, in this place of 'Christian burial,' you may see human heads, covered with hair; and here, in this 'consecrated ground,' are human bones with the flesh still adhering to them. On the north side, a man was digging a grave; he was quite drunk; so indeed were all the grave-diggers we saw. We looked into this grave, but the stench was abominable. We remained, however, long enough to see that a child's coffin, which had stopped the man's progress, had been cut, longitudinally, right in half; and there lay the child which had been buried in it, wrapt in its shroud, resting upon the part of the coffin which remained. The shroud was but little decayed. I make no comments: every person must see the ill effects if such practices are allowed to continue."

The vaults of this church are crowded with dead; they are better ventilated than many others—so much the worse for the public.

ALDGATE CHURCHYARD. The state of this burying-ground is truly alarming. The fatal occurrence which took place in September, 1838, during the opening of a grave (vide the *Weekly Dispatch* of 9th September, 1838), when two men lost their lives, not only excited considerable alarm at the moment, but must convince the most sceptical of the dangers of inhumation in the churchyards of the metropolis. This ground is crowded to excess.

WHITECHAPEL CHURCH. The vaults *underneath this church* have been suffered to fall into a very dilapidated state; the smell from them is very offensive. The burial-ground, *adjoining the church*, is so densely crowded as to present one mass of human

bones and putrefaction. These remains of what once were gay, perhaps virtuous and eminent, are treated with ruthless indifference. They are exhumed by shovelfuls, and disgustingly exposed to the pensive observations of the passer-by—to the jeers or contempt of the profane or brutal,

In digging a foundation for a new wall on the eastern side of the church, the workmen penetrated through a mass of human bones eight or ten feet in thickness; the bones were thrown out, and for some time lay exposed to public view, scattered over the ground in a loathsome, humid state—family graves were also disturbed and many coffins exposed,—some of them literally cut in two.

SPITALFIELDS GROUND adjoins the church and is literally overcharged with dead. The vault underneath the body of the church is also very much crowded.

BETHNAL GREEN. There are two grounds in this parish, which are very full. The depth of the graves is on an average little more than four feet,—at a greater depth the water flows in.

From the daily papers of October, 1839: “Indecent disinterment of dead bodies. Since Friday, a great deal of excitement has prevailed in Globe Lane, Mile End, in consequence of the interference of the police to prevent the indecent disinterment of bodies in the burial-ground behind Globe Fields’ chapel. It appeared that a clerk, in the service of the Eastern Counties’ Railway Company, being stationed on that part of the railway which runs close to the burial-ground in question, had observed two men and a boy exhuming the bodies buried in one part of the ground, and hurling them, in the most indecent manner, and indiscriminately, into a deep hole, which they had previously made at another part; and considering

such a proceeding as somewhat extraordinary, as well as exceedingly indecent, he felt it to be his duty to call at the police station-house, in the Mile End Road, and give information of what he had witnessed. Inspector Mc Craw, accompanied by Sergeants Parker and Shaw, K 10 and 3, in consequence, proceeded to the burial-ground, and as they were about to enter they met a lad with a bag of bones and a quantity of nails, which he said he was going to sell. On examining them, the nails were evidently those which had been taken out of coffins, and the bones seemed to be those of human beings; but the lad denied that they were so, though he acknowledged the nails to have been taken from the coffins. The inspector and sergeants then proceeded to an obscure corner of the ground, and found there a great number of bodies, packed one upon another, in a very deep grave which had been dug ready to receive them, *and the uppermost coffin was not more than seven or eight inches, at the utmost, from the surface. The breastplate and nails were removed from the lid, so that they could at once remove the latter, and from the appearance of the body, as well as of the coffin, it appeared to be the remains of a person above the middle rank of life, and to have been interred about a month or six weeks.* It appears that the ground is the property of an undertaker in Bishopsgate Street; that owing to the low rate of fees, a great number of burials took place; *but as few would select the remote corner as a place of rest for their friends or relations, it was used for the purpose of removing the bodies of those buried in the better and more crowded part of the ground, to make room for others.'*

The extract from an important examination before Sir C. Hunter, and the case immediately following it, mutually illustrate each other.

On 20th March, 1839, a man named Josephs was charged before Sir Claudius Hunter, at Guildhall, with having in his possession some portions of leaden coffins, which had been stolen from the public vaults of *Shoreditch church*.

"Sir C. Hunter asked if there was any additional evidence as to the coffin lead.

"The vestry clerk stated that there was only one fact—that on one of the cases from which the lead coffin had been stolen, and which now contained the corpse, there was the name of the deceased, corresponding with one of the plates produced, as having been traced to Josephs.

"Sir C. Hunter observed, that 'the sanctuary of the dead ought not to be invaded with impunity. The temptation to steal our bodies had been removed by the legislature, but now, the love of gain tempted persons to steal our coffins.' "

"In the vaults of a church centrally situate, the burying-ground of which is, on the surface, in a most disgusting condition, a nobleman and several other persons of distinction, had found their last resting-place.

"In the year ———, a rumour arose in the parish, that the right of sepulture had been grossly violated; inquiries were instituted; men were employed to replace the bodies in the shells that were left, and from which the lead had been stolen; a hole was dug, into which the remainder of the bodies was thrown; the grave-digger was *privately* examined before a magistrate; it was found that any proceedings against *him* would *implicate others*. The affair was hushed up, and the vault, which had undergone a thorough clearance, was thus again made available for the purposes of interment—again, perhaps, to be subjected to a similar purgation, when the cupidity of the grave-

digger may be in the ascendant, *or the want of room shall require it.*

“One of these men told me that some of the bodies were comparatively fresh, and that the flesh of others was reduced to a brown and horridly fetid pulp, which left the bones on the slightest touch; but that no serious accident occurred; which can be accounted for by the fact—that the putrefactive process attended by the evolution of gas had gone by.

“Four coffins, out of upwards of fifty, alone escaped these brutal depredators of the dead,—that which contained the remains of the nobleman, which it was expected would rest ultimately in ———, according to his last wish, and three others, secured by strong chains passing through their handles at each end; those were padlocked, and the keys kept by the survivors.”

I have selected these few instances, believing that each presents an unanswerable argument in favour of some legislative measures, preventive of the interment of the dead in the midst of the living—and in the very midst of our most dense population. The public are indeed much indebted to Mr. Walker for publishing the result of his indefatigable researches on the subject of intra-mural interments. This gentleman as a member of the most liberal profession of medicine, and in full practice, could have had no interested motives in undertaking his task; and it is much to be regretted that his anxiety to draw the attention of the Home Office to this defect in our sanatory policy should have been so coolly received and little appreciated. The work of Mr. Walker ought to be in the hands of all who feel an interest in the well-being of the metropolis.

The gifted American poet, from whose beautiful fragment of "The Burial-place" the introductory lines of this chapter are taken, has presented the English reader with, at once, a graphic description of, and a splendid eulogy upon, the quiet and pretty rural churchyards of England, and places them in effective contrast with our city burial-places.*

Few of our own poets could more happily describe the ever-to-be-cherished customs which have ever led our rural population to endeavour to assuage the terrors of the grave without checking, but on the contrary rather increasing, its moral influence, by those pleasing rites which they are accustomed to perform over the resting-places of the departed.

No Englishman, whose happiness it may have been to travel much through the beautiful

* It ought to be stated to those who have not before seen the "fragment," that the poet's purpose was to institute a contrast between the English country churchyards, and the American burial-places, and where the asterisks occur in the above quotation, the following lines are interposed in the original poem :

The pilgrim bands who pass'd the sea to keep
Their sabbaths in the eye of God alone,
In his wide temple of the wilderness,
Brought not these simple customs of the heart
With them. It might be while they laid their dead
By the vast solemn skirts of the old groves,
And the fresh virgin soil pour'd forth strange flowers
About their graves, and the familiar shades
Of their own native isle, and wonted blooms
And herbs were wanting, which the pious hand
Might plant or scatter there, these gentle rites
Pass'd out of use.

villages of his own country, can fail to have been struck with the general neatness and garden-like attractions of our rural churchyards ; and an eminent and delightful writer ;* a fellow-countryman of Bryant, (to whom, amongst other literary obligations, the English public is indebted for the introduction of his poems into this country,) has in the *picturesque* "Sketch Book" delighted his readers with happy descriptions of them.

"We adorn our graves," says John Evelyn, "with flowers and redolent plants, just emblems of the life of man, which has been compared, in Holy Scriptures, to those fading beauties, whose roots being buried in dishonour shall rise again in glory."

It would be easy, and not uninteresting or uninteresting, to expatiate upon the beauties of our country churches and churchyards.

There are, perhaps, few places more favourable to meditation, and the study of character, and it might almost be added of local history also, than those interesting spots.

In districts where ancient families have successively resided "calling the very land after their own names," and the population, interwoven by the rites of marriage, have become almost a clan, the village church is an object of no common interest. Under its cold and echoing pavement sleeps the dust of many noble generations ; and the thickly escutcheoned walls tell of pedigrees

* Washington Irving.

and alliances, familiar as household words to the dependant tenantry.

The same interesting spots have formed the subject of some of our best pastoral poems ; and the *Elegy* of Gray, the *Wilton Church Yard*, of Kirk White—and the *Minstrel* of Beattie, or Blair's *Grave*—will, probably, hold places in the pleasant recollections of the admirers of English poetry, when loftier names shall be forgotten.

We cannot affect surprise if foreigners in general should, in describing our national customs, severely criticise the unhappy contrast which is exhibited between our village and city burial-places ; seeing that this sad defect in our national statistics is so forcibly illustrated by one of our own poets.

Kirke White, in his *Wilton Church Yard*, has the following lines :

“The poor hind,
Unletter'd as he is, would scorn to invade
The silent resting-place of death. I've seen
The labourer, returning from his toil,
Here stay his steps, and call his children round
And slowly spell the rudely sculptured rhymes,
And, in his rustic manner, moralise.
I've mark'd with what a silent awe he spoke,
And all the honours which he paid the grave,—
And thought of cities, where even cemeteries
Bestrew'd with all the emblems of mortality,
Are not protected from the drunken insolence
Of wassailers profane, and wanton havoc.”

We believe that one of the earliest cemeteries established in the metropolis, after the Reformation, separate and distinct in institu-

tion and character from the parochial churchyards, was the large burial-ground of Bunhill Fields, in the City Road.

This cemetery was projected during the year of the plague of London, with the view of providing interment for the multitude of bodies which the small and scanty parochial burial-grounds could not receive. It is said in Maitland's history, and Maitland quoted Stowe's work, that it was about that time *consecrated* by the Lord Mayor and Aldermen of London. This must, probably, be a mis-statement—as, although the corporation of the City of London has never been wanting either in the outward or real dignities of municipal power, (and no corporation, strictly speaking, or indeed any other large body of men ever exercised the same extent of power with sounder discretion or better results to their fellow-citizens,) we have never heard that the cap of maintenance and the mace were ever exhibited at the ceremony of cemetery consecration. It does not appear, however, that the place was then used,* but that, some time afterwards, one Tindal became a lessee of the estate, and, under his projection and management, it was converted into a general place of interment for all classes of Dissenters, as well as of Episcopalians.

From the latter end of the seventeenth to the middle of the nineteenth century, this place has

* The large plague burial-ground was in the parish of Whitechapel, called the Plague Mount, and afterwards converted into a place of burial for the Society of Friends.

been regularly, and, we believe, inviolably preserved as a public cemetery, open to all classes of the community without any invidious distinctions as to the opinions of the deceased, or modes of interment.*

With the exception of the ancient and extensive ecclesiastical establishments, a larger number of persons distinguished for learning, piety, and of general eminence, have been interred within the precincts of Bunhill Fields burial-ground, than in any other cemetery.

The mortal remains of *Milton*, *Defoe*, *Isaac Watts*, and *John Howard*, here repose.

We believe that the lease granted to Tindal has long since expired, by effluxion of time, and that the fee simple of the estate is now vested in the Corporation of London, who receive the profits.

The extent of ground does not exceed *ten* acres ; and having been the hardly-ceasing recipient of bodies for nearly two centuries, it has become surcharged with corruption. It is now next to impossible to excavate a new grave ; the very walks have been converted into the roofs of vaults, constructed beneath them ; and in consequence of the number of interments the soil is raised many feet above the level of the high road.

The late Dr. Rippon spent much time in

* It is matter of doubt whether any portion of this ground was ever subjected to episcopal consecration. The clergy of the Establishment, have, however, frequently officiated at interments within its walls.

“meditation amongst these tombs:” and it is said, that he intended to publish a history of the place, and of many of those who are its tenants. He died, however, before he had completed his task; and it is to be regretted that we are thus without a work which could not have proved otherwise than interesting and instructive. I believe also, that, in the year 1717, a descriptive volume was published, giving an account of the burials up to that period, and containing a collection of the epitaphs.

As the population of the metropolis increased, the want of large and proper places of sepulture was sadly felt, and it became a frequent practice to construct crypts or chambers in the foundations of ordinary churches and chapels in which the dead were deposited, rather than interred. Of all customs, whether ancient or modern, which ingenuity has discovered, or a miserable expediency has suggested, as to the disposal of the dead, there is none, not even excepting the offensive rites of embalming, which is more to be reprehended than that of crypt or catacomb burial.

We believe that it is due to the parochial and other authorities, having the control and management of these *coffin-cupboards*; to state, that every reasonable precaution has been taken to protect the public health. It is a general rule, that coffins of lead or iron should be alone admitted; but no check exists to prevent a fraudulent non-compliance with the regulation; and the best practical men engaged in conducting funerals assert, that, under certain diseases

or habits of body, it is wholly out of the power of the mechanic to construct a coffin which shall infallibly resist the expansive force often brought to bear upon the material from within, or to prevent the slight punctures in the lead, which, with the greatest care, will sometimes occur. This assertion has been amply corroborated by the extracts which we have recently made from Mr. Walker's "Gatherings from Grave Yards."

In the year 1832 a proposition was made to establish a cemetery for the metropolis, a few miles from London; but we believe that many discouragements were thrown in the way of the projectors, by persons interested in keeping up, and, in fact, subsisting by the horrid practices of the old London system of interments.

Not to be foiled by these literally *carnivorous harpies*, a bold effort was made, and an application was forwarded to the legislature for the sanction of an Act of Parliament. The Act was, upon certain terms, which will hereafter be more particularly alluded to, obtained, and the establishment of the beautiful and attractive "All Souls' Cemetery" at Kensal Green, was the first, in point of date, as it also takes precedence in point of superficial extent, of burial accommodation, and in the number of interments which have there taken place.

In describing the modern London cemeteries we shall take them in the order of their establishment, and, consequently, commence with that of

KENSAL GREEN.

This cemetery occupies about forty-six acres of available land, situate in the retired and pleasant hamlet of Kensal Green, on the Harrow Road. The village is about six miles from the City, and three from Oxford Street.

The cemetery commands a beautiful and extensive view over a portion of the counties of Middlesex and Surrey; and although possessing this advantage, the site is not so elevated as to be inconvenient of access. The soil is well adapted to burial purposes; and consists for the most part of a strong clay which may be excavated to a depth of twenty feet and upwards, without the presence of springs.

The Paddington canal bounds the estate on one side; but it is possible that this circumstance is favourable to the purposes of the company, rather than otherwise, as it may provide a ready course for draining off the surface water of the cemetery.

The property of this cemetery is vested, by the Act of Parliament* under which it is constituted, in a joint-stock company of proprietors. The original capital, nominated by the Act, was £45,000, divided into shares of £25 each; but we believe that in consequence of the heavy expenses which were necessarily incurred in the architectural department, and especially in the

* 2 and 3 Will. IV. c. 110.

substruction of the vast catacombs, it became expedient to increase the capital to the amount of £60,000—to effect which a second act was obtained. The larger portion of this cemetery is consecrated by an *uncanonical*, and, as Mr. Wesley affirms, an illegal ceremony which the bishops are accustomed to use for the purpose, and which, as far as our researches have gone, has no other effect than the good one of publicly dedicating the ground by a religious ceremony to its future solemn purposes—and also, the very bad one of preventing any other person being interred therein, unless according to the rites of the established church. The absurd notion that it confers upon the cemetery the advantage of perpetuity will be hereafter alluded to. It would seem also, that there is a fear lest some improper *intrusions* should be committed by the poor dead, who have not had the good fortune to be buried within the consecrated circle, as we perceive that a fosse, with a brick rampart, protected by large iron gates, tantamount, so far as their present uses are concerned, to the best *chevaux de frise* of military warfare, are placed as a barrier to protect the dead Episcopalian from the defunct Dissenter.

The Jews, it is said, hold a superstition, that, if an Israelite dies in a strange land, and be there buried, his body will by some process, not particularly explained, grope its way through the bowels of the earth until it arrives within the boundaries of the Promised Land ; but it

has remained for modern sectarianism and bigotry to insult the living and revile the dead, by the invidious barrier which has been erected to protect the "lines" of the consecrated ground. Whatever *military* similes "the church *militant* here on earth" may be pleased to adopt, it is high time that the church catholic should, and we firmly believe that it does, utterly despise these miserable manœuvres.

We believe, however, that this "line of demarcation," which separates the dead in the cemetery at Kensal Green, is as displeasing to the highly respectable Board of Directors of its affairs and to the Proprietors generally, as it is to the majority of persons who visit the cemetery.

In the architectural department, there is much to admire. The entrance is in the Grecian style; and, although rather cramped in extent, is well adapted for its purpose.

Immediately after passing through the gateway the roads diverge—right and left. The *left* hand road, as will be anticipated, leads to the abodes of the Turks, Jews, Infidels, Heretics, and "unbaptized folk,"—and the right hand, after passing among the beautiful and consecrated graves of the faithful, leads to the Episcopal Chapel.

This chapel is a beautifully executed work, in the same style as the entrance buildings, and is fitted up with excellent taste: not omitting those minor details which add so much to the convenience and comfort of those whose melancholy duty it may be to pay the last

offices of affection to their friends within its walls.

The prospect from the noble portico of the chapel is, indeed, beautiful.

Under the chapel, and extending widely on both sides, are the new catacombs, for the reception of metal coffins. In these spacious vaults provision has been made for depositing 5,000 bodies.

In the Dissenters' portion of the ground, a small and neat chapel has also been erected, with catacombs attached.

The whole ground is well planted with flowers and ornamental shrubs, and the walks are judiciously arranged.

By virtue of the Act of Parliament, under which this cemetery is constituted, the company is bound to pay a fee to the Incumbent of the Parish from which any body is brought for interment within the consecrated portion of the cemetery, provided the parish be within the weekly bills of mortality and in the diocese of London. The amount of this fee corresponds with the species of interment, and is regulated by a scale,—a fee of *five shillings* is payable in respect of a corpse interred in the consecrated catacombs, vaults, or brick graves, (which by the bye have never been consecrated; seeing that they were built after the ground had undergone that ceremony,) and a fee of *one shilling and sixpence* for a corpse interred in a common grave in the open ground. In the case of bodies brought from the parish of Marylebone for interment within the consecrated part,

an extra tax of *two shillings and sixpence* per body, called the "*Spry tax*,"* is levied.

The payment of these fees is a heavy and unjust tax to which public cemeteries ought not to be subjected. Not the shadow of an argument can be adduced in favour of its right or justice. The establishment of suburban cemeteries interfered with no established or rightful privileges of the clergy. All men possessed the right of interring their friends in the spots most agreeable to their feelings, or compatible with their circumstances, and, let an individual bury his friend where he would, no incumbent had a lien upon the corpse, nor could he sell the privilege of selecting the last resting-place.

By the compulsory clauses in the Act of Parliament, the Company is bound to keep a separate account of the fees so paid to the clergy, and to produce the books when called upon by the incumbents of parishes.

The public will scarcely believe that this great metropolitan improvement should have been incumbered with so heavy a charge, the whole of which, be it remembered, goes into

* The following clauses (27 and 28) in the Act of Parliament regulate this tax:

"And be it further enacted, that so long as the burial-grounds of the said parish (Mary-le-bone) shall be used by such parish for the purpose of interment, the said company shall pay unto the Reverend John Hume Spry, Doctor of Divinity, the present rector of the said parish, or other the rector for the time being of the said parish, upon the interment of every person within the consecrated part of the said cemetery who shall be removed from the said parish of Mary-le-bone for interment in any vault, catacomb, or brick grave,

the pockets of individuals who have not bestowed the smallest atom of labour towards earning it.

The clerk,* the sexton, the beadle, and the grave-digger, should, by the same rule, have been provided for, inasmuch as each of these worthies had an equally vested interest in the corpse of his fellow-parishioner.

I will not further allude to this subject at present, both because it will more opportunely occur in describing the constitution of the Abney Park Cemetery, and especially because I would not have it considered that it is here introduced with any view of prejudicing the interests of the Kensal Green Cemetery. I have the best reasons for believing that the directors of its concerns would gladly have these evils remedied, (and I will answer for it that the proprietors would not object to the reform,) and it is impossible to avoid admiring the spirit and good management which, under discouragements, have matured their project so satisfactorily.

The degree of public and distinguished patronage which this cemetery has received has been very encouraging. Within the short space of seven years above 4,000 interments have taken place, and the beautiful ornamental tombs and cenotaphs, the mural tablets and

the sum of two shillings and sixpence, in addition to the before-mentioned fee of five shillings.

* In another Cemetery Act, hereafter noticed, (the Westminster Cemetery,) we shall find this functionary has not been forgotten.

catacomb inscriptions, which present themselves at every turn, prove that the practice of cemetery interment is highly and increasingly appreciated by the upper classes of society.

The remains of many of our most distinguished aristocracy rest here.

The visitor to Kensal Green will not, however, fail to observe three most conspicuous mausolea (perhaps the most conspicuous in the ground) erected to receive the "mouldering dust" of three equally conspicuous characters. The first contains the remains of the once notorious, though now nearly forgotten, Mr. St. John Long; the second has recently been tenanted by the absurdly called "Hygeist," Morison; and the third is destined, in the course of time, to receive the Circus actor—Ducrow.

The "Hygeist" followed the example of Ducrow, by digging his grave in his life-time.

If a comparison of the career of these three prominent individuals be not impertinent, I should be glad if it could be supposed that the medical *revolutions* of the former two have been as harmless in their consequences to society, as the equestrian *evolutions* of the other.

In concluding this brief notice, I would earnestly advise all who have not already done so, to pay an early visit to this beautiful and *well-ordered* City of the Dead.

SOUTH METROPOLITAN CEMETERY.

This cemetery, generally termed the *Nor-*

wood Cemetery, is situate in the beautiful village of that name, in the county of Surrey, and occupies about forty acres, chiefly lying on the north and north-west sides of a hill to the east of St. Luke's church, Norwood. The entrance to the grounds is close to that church.

Immediately upon passing through the entrance gates you ascend the hill, upon the summit of which two chapels are erected—the one for the use of Episcopalians, the other for Dissenters.

The former of these is about *seventy* feet by *thirty-two* feet; the latter *sixty* by *thirty* feet: and, though varying slightly in detail, they are similar in style—which is a sober but correct Gothic.

The design is exceedingly good, and the effect very pleasing. The architectural arrangements of this cemetery will bear criticism without injury; the boundary wall is also a fine piece of masonry, and is surmounted with a handsome stone coping, fortified with buttresses at equal intervals, and extends in length one mile and a quarter.

In some places, where the effect either from within or without required it, iron railing has been let into the brick work; and this arrangement tends greatly to lighten the otherwise heavy appearance of the continued boundary wall.

It has been correctly observed, that the wall is too high and too solid. When the metropolitan cemeteries were first established, the public had hardly forgotten the sacrilegious acts of

the body-snatchers, as they were termed ; and we suppose that it was with the view of giving the appearance of security that this heavy style was adopted. It is, however, wholly useless, excepting for the sake of appearance—as grave-breaking has long ceased to be practised. The wisdom of the legislature has made other provision for the necessities of medical science, and had it not done so, a wall twelve or fourteen feet in height would have been found a very imperfect protection against those savage desecrators of the dead.

This cemetery is well planted with shrubs and flowers ; but, in common with all the metropolitan cemeteries, except that of *Abney Park*, is sadly deficient in that most characteristic and appropriate of all sepulchral ornaments—well-grown and stately timber.

The prospect from the chapels is extensive and beautiful.

It was supposed by many, that the distance of the South Metropolitan Cemetery from town would prove very prejudicial to its interests as a commercial speculation, and the interments were, for some time, but few ; it is now understood to be advancing in public favour, and it should be stated, that the nature of the soil is well adapted to burial purposes.

This cemetery is also established by an act of parliament, passed in the 6th and 7th year of the reign of William IV.

The capital of the company consists of £75,000, divided into 3000 shares of £25. each, but we do not think the stock of this company

has become so favourite a species of investment as that of the General Cemetery.

The outlay in the building department has been very heavy ; and if it has exceeded that which some might have thought a prudent amount, it has not been without a substantial result, as the attractive chapels, with their spacious catacombs, abundantly testify.

This cemetery is situate in the diocese of Winchester, and was consecrated by the respected bishop of that important see. In this feature of its plan, I speak of consecration, it possesses a great advantage over its more successful rival, or rather competitor, at Kensal Green ; inasmuch as, at Norwood, no offensive visible line of demarcation separates the Episcopalian from the Dissenter. Whether this advantage may have been the result of the superior liberality, and the Christian feeling of the excellent prelate in whose diocese it is ; whether it was adopted as a commercial expedient ; or from what other source it may have arisen, I am unable to state ; but the fact soon caught the attention and received the approbation of all intelligent and rational persons who had visited the two cemeteries.

The following accounts of this cemetery are extracted from two popular statistical works—the “ Penny Magazine ” and the “ Companion to the Almanac ; ” but the author would not wish to be understood as altogether coinciding with the criticisms of either.

From the *Companion to the Almanac*, for 1839 :
“ The site occupies about forty acres, chiefly on the north and north-west declivities of a hill to

the east of St. Luke's church, near which is the entrance to the grounds of the cemetery. Had there been here a gateway instead of a mere open arch, the character of the design would have been greatly better, there being no wall requiring such aperture through it ; and so far the entrance to the Highgate Cemetery is preferable in plan, although this gate, with the lodge adjoining it, are in much better taste than the other. There are two chapels, one for members of the church of England, the other for Dissenters. The chief fault is their tameness of outline, produced by their parapets being quite plain and without any breaks or markings. The greatest objection of all is, the injudicious position of the two buildings with regard to each other ; for they ought either to have been placed so far apart as to form two distinct architectural pictures, or else so combined as to form one design ; whereas at present they do not group together, or form parts of one general scheme, but appear to have been placed quite accidentally, and almost to have recoiled and wheeled about from each other. Had they been united merely by placing them back to back, having the respective entrances at the opposite ends, considerable effect as to length would have been obtained ; while a something would have been saved by one partition wall being substituted for two gable walls, something more could have been afforded for decoration. The one building being somewhat lower and narrower than the other would have been rather an advantage than the contrary. In regard to accommodation, it may be observed,

that there is no shelter for hearses and mourning coaches in bad weather, which is the more to be regretted, because the adjunct of a spacious porch and cloister for such purpose might be rendered a very appropriate distinction to chapels of this description.* The architect is Mr. W. Tite."

From the *Penny Magazine* of 21 Dec., 1839: "The South Metropolitan Cemetery is much larger than the Highgate, but its situation is neither so beautiful in itself, nor so eligible to the inhabitants of London, on account of its greater distance. Its site is, however, decidedly picturesque, and the distance from the city is not much more than six miles. A considerable portion of the road to Norwood is skirted with stately and beautiful villas, and presents here and there some charming landscapes. The gateway of the cemetery is on the east side of the road, and with the building attached to it on the right, forms an elegant piece of architecture. This building contains a public office and the residence of the superintendent. The handsome wall which entirely surrounds the cemetery is no less than a mile and a quarter in length, of brick, with stone mountings, and incloses a space of above forty acres. It is about twelve or fourteen feet in height, with openings of ironwork in parts where it has been considered desirable to open the view into or from

* The reader will afterwards perceive that this defect has been completely provided against in building the Abney Park Cemetery chapel.

the gardens. Along its inner side, surrounding the grounds, is a belt of young forest trees, which, as they grow up, will almost entirely inclose the Cemetery with their leafy screen. Passing through the gateway, we are at once in the grounds, which slope gently from the right down towards the wall on the left, and straight before us rise boldly to a considerable height, on the top of which stand the two chapels—the Episcopal and the Dissenters'. Both are light and elegant specimens of Gothic architecture, and both have cloisters stretching out at right angles from each of their sides. The first directly faces us as we mount the steep, but the front of the second is directed towards the north. Before entering either of the chapels, we cannot but pause and look around us. On each side the grounds descend from our feet to the wall, the fresh green turf relieved by the darker clumps of shrubs, flowers, and trees, planted at intervals over the cemetery, and by the scattered tombs which indicate the purposes of the place.

“Directly behind the episcopal chapel, that is, toward the east, the view is bounded by Dulwich Wood, belonging to the famous college of that name. On the north, immediately beyond the wall, is the park formerly belonging to Lord Chancellor Thurlow; beyond that is Herne Hill, and still further we catch a glimpse of one of the towers of Westminster Abbey, and enjoy an excellent view of St. Paul's. The front of the Episcopal chapel consists of a very lofty pointed arch, between slender towers, surmounted by open and delicately sculptured lan-

terns, and with cloisters, as we have before mentioned, on each side. The extremities of the cloisters are ornamented with pinnacles. The arch forms a covered space, answering the purposes of a portico, in the upper portion of which, at the back, is a large handsome Gothic window. The outer doors open into a small vestibule with a little waiting-room on the left hand side, and with stairs descending to the vaults on the right. Passing through the opposite doors, we enter the chapel, which is lofty, light, and of beautiful proportions. The fittings-up are all of the collegiate character. The imitations of carved oak on the wall, when finished, will tend greatly to give the interior of the chapel the appearance of a cathedral choir. The beautiful screen, at present so injudiciously placed in the Dissenters' chapel, would, if removed here, complete the effect. The roof of the vestibule forms the floor of a gallery for spectators. In the centre of the chapel stands a kind of high oblong table, covered with black drapery; its purpose is to conceal the very ingenious machinery which at a given secret signal conveys the coffin, placed on its top, slowly down into the vaults below, without the slightest noise to indicate the nature of the agency, which is the hydraulic pump. The top of the machinery forming the cover of the apparent table revolves with a slight push, and thus prevents the noise and bustle which would otherwise arise from the corpse-bearers having to turn the coffin round in the chapel. Beneath the sacred edifice and its cloisters, are the catacombs, which will con-

tain, we understand, 2000 coffins. They are sufficiently lighted, well ventilated, and perfectly dry. The front of the Dissenters' chapel differs materially from that of the Episcopal—the part inclosing the vestibule is projected from the wall, and consequently there is no interior gallery nor exterior place of shelter. Buttresses attached to, but partly projecting from the wall, form a distinguishing feature. Above the projecting part is a handsome window, surmounted by elegant pinnacles of different shapes and sizes. The cloisters are similarly ornamented; the interior is plain, with the exception of the screen before alluded to; the handsome pulpit, and the cornice which enriches the edge of the ceiling. With respect to the machinery, the catacombs, &c., of the Dissenters' chapel, there is, we believe, no material difference from what we have already described in connexion with the Episcopal chapel. In the cloisters of both, monumental tablets may be erected to the memory of the departed. The road from the gateway, which, ascending the hill, passes between the chapels, and then descends on the other side to the wall, marks the line of demarcation between the consecrated and unconsecrated ground; the latter being in extent about one-third of the whole." A Chaplain of the Church of England, the Rev. W. Williams, equally distinguished as a gentleman and a scholar,—and a Dissenting Minister, of the Independent denomination, are engaged by the proprietors to officiate whenever their services are required.

The Railway to Croydon passes, at one point, within a short distance of this cemetery, and the admirers of the picturesque in nature, and the elaborate in architecture, will do well to pay it an early visit.

HIGHGATE CEMETERY.

This Cemetery occupies something more than twenty acres, on the summit of Highgate Hill.

The spot has been, from the days of Whittington and his Cat, so great a holiday resort for Londoners, that any minute description would be superfluous. The view over London is, as all know, exceedingly fine—equal in extent, though not in beauty, to the landscape from the summit in Greenwich Park.

If the author's official connexion with one of the principal metropolitan cemeteries does not entirely preclude him from the privilege of making a comment upon the history or operations of other similar institutions, he offers it as an individual opinion, and for so much only is the observation worth,* that this cemetery is greatly inferior to the other two which have been before described, in its site, its soil, its accessibility, and, indeed, in almost every cir-

* And that it is worth no more is plainly indicated by the extent of patronage and support which the cemetery has received since it was opened for interments.

cumstance which adds value to such places of interment. The style of the architecture is extravagant, and therefore unsuitable; and the details of the buildings, as regard convenience for general purposes, are very bad. One is so much accustomed to associate ideas of *pleasure* and holiday making with Highgate and its beautiful vicinity, that a cemetery seems almost the last place we should think of meeting with there; and so little is the former feeling subdued by the general associations of the place, that the author has seen parties of pleasure partaking of their slight refreshments, in rural language called *pic-nic*, within the consecrated area.

The only safe road into the cemetery (the northern entrance being closed, as it is stated, by episcopal authority) is by Swain's Lane, ascending gradually for some distance from Kentish Town, and afterwards by inconvenient steep, until you arrive at the chief and, at present, only entrance. On the left hand of the gateway, as you enter, is a small chapel appropriated to the services of the established church: the internal fittings are pretty, and more in accordance with sacred purposes than the general architecture of the building. This chapel is, however, much too small for its purpose, especially as it is the only chapel in the cemetery. On the right of the gateway is the keeper's lodge; and a *room in this dwelling-house* is used by those who do not bury according to the ceremonial of the Church of England. Over the gateway is a room for general business.

Immediately after passing the gateway you at once ascend a steep acclivity, (and, indeed, the cemetery is altogether on the summit and side of the hill,) which leads to the catacombs. This ascent has been found most inconvenient in practice ; as I have been informed that, in unfavourable weather, the mourners have been obliged to leave their coaches and walk to the place where the body was to be deposited.

The company to whom this cemetery belongs is established by an Act of Parliament, passed in the sixth and seventh year of the reign of King William IV.

This Act was, it must be confessed, a very sorry piece of legislation. The effect of it might have been to create a monopoly of cemetery interment in favour of one joint-stock company ; a course altogether so inexpedient and improper, that it could have been tolerated only as a less evil than the horrible practices relating to burials in London, which had become so nauseating to the public taste and feeling.

The Act is entitled, “ An Act for establishing Cemeteries for the Interment of the Dead, Northward, Southward, and Eastward, of the Metropolis, by a Company, to be called the *London Cemetery Company*.”

This Act, although extensive in its range, and very improperly so, was, however, encumbered with some restrictions to which the cemetery at Kensal Green has not been subjected. The second section of the Act empowers the company to make three cemeteries,

not exceeding in the whole 150 statute acres, in certain parishes in the counties of Surrey, Kent, and Middlesex; viz. one in the parish of Camberwell, or the parish or parishes adjoining thereto; a second in the parish of St. Pancras,* in the county of Middlesex, and the parish or parishes adjoining thereto; and the third in the parishes of St. Matthew, Bethnal Green, Whitechapel, Stepney, Bow, Mile End, Stratford, and Hackney respectively, or in some or one of those parishes.

The capital of this company is limited to £100,000, divisible into 5000 shares of £20 each: a large proportion of this capital has been expended on the Highgate Cemetery alone.

This cemetery was consecrated in 1839, and many interments have taken place; and no *palpable* line of separation distinguishes the consecrated from the unconsecrated portion. With reference to the registers of burials, which the Acts of Parliament render it incumbent upon these companies to keep, and which registers are established as legal evidence of the fact of burial, there is a wide difference between the provisions of the act relating to the Kensal Green Cemetery, and that which relates to the one we are describing. The former compels the company to keep a register of all burials,

* By some singular inconsistency, the third section of the General Cemetery Act, (passed four years previously,) specifically *prohibits* that company from buying land in St. Pancras parish for the purpose of a cemetery.

whether occurring in the consecrated or unconsecrated ground. A duplicate of the register is from time to time forwarded to the bishop of the diocese, to be kept with the other register books of the parishes within his diocese ; the original books, or copies, or extracts therefrom, are receivable in all courts of law or equity, as evidence of the fact of burial. This provision, so far as it goes, is fair ; because it is obvious that, in all secular advantages connected with the cemetery, *all interred* therein have a right to an equal share or proportion.

The charge for consecration, and the money paid to the Lord Bishop for his services on that occasion, are all part of the general expenditure incurred by the projectors or shareholders, for the benefit or otherwise, as the case may be, of those who are, or who have friends, interred there ; and more than this, the very fees of which we have before spoken, as being payable to the incumbents of parishes, in respect of corpses interred in the *consecrated* portion of the cemetery, are also charges paid by the Dissenter, or foreigner, who does not use the consecrated earth, as well as by him who does : for it is to be observed, that all the cemetery companies, chargeable with this outgoing, advertise that no *fees* are *payable by the parties* to parishes from or through which bodies are brought for interment. Nor are these fees *so payable* ; but they are defrayed by the company as one of its necessary current expenses ; and the proprietors of the cemetery, having made their calculations of outgoings, *so charge*

all parties, whether citizen, denizen, or alien,—episcopalian or dissenter—that this expense, together with all others, to which they are liable on the “loss” side of the account, shall be reimbursed them by the *contra* profits.

This plain statement of the true position of the matter, will at once prove the unfairness of the provisions of the Act of Parliament constituting the Highgate Cemetery. The benefits of the register are confined solely to the burials which occur in the *consecrated ground*. Dissenters, though contributing to pay for the ground in the first instance—subscribing to pay the Bishop for *consecrating* it (to their prejudice)—subscribing to pay the fees to the clergy, who have done nothing to earn them—nay, subscribing also to defray the expenses of keeping the very register itself, are cut off from its benefits, and the ominous “dele” written against their names! *Is this as it should be?* or as, in common practice, betwixt man and man, it *ought to be?*

This cemetery is, of course, liable to pay fees to the clergy of parishes from which bodies are brought for interment; and the Bishop of London succeeded in obtaining *better terms* for his clergy, in this instance, than the last. The Kensal Green Cemetery was liable to the payment of fees only to the incumbents of parishes situated both within the bills of mortality, and the diocese of London; the Highgate Cemetery Company is liable to incumbents of parishes situate within five miles of the cemetery; and the same distance applies to any other ceme-

tery which the company may establish, under their *wide-stretching* Act of Parliament. The amount of these fees is the same as at Kensal Green.

I believe this company has obtained a site for their southern cemetery at Nunhead Hill, near Peckham, and that the ground is inclosed, and will shortly be consecrated.

The success of this portion of their project must be very problematical, as the Nunhead station is *within two miles* of the South Metropolitan Cemetery at Norwood, before described, and which it will be impossible for the former to excel, and hardly to compete with, in beauty of prospect, style of architecture, or the convenience of the practical details and general arrangements.

The following criticisms on this cemetery, appeared at the same time with those which have been inserted in the description of the Norwood Cemetery. The author disclaims *entire* concurrence with them.

From the "Companion to the Almanac," of 1839 :
"Occupying one of the loveliest and most pleasant sites in the vicinity of the metropolis, and decorated by a profusion of flowers, and by showy bits of architecture, whatever may be its charms, this place, has certainly nothing of that solemnity which its purpose seems to call for. To the gaiety arising from the natural beauties of scenery and prospect it might seem like churlish hypercriticism to make any objection ; but instead of any attempt to subdue it, we perceive that pains have been studiously taken to render it prominent. The southern entrance, in Swain's Lane,

from which point the ground rises in a rather steep ascent to the northern terrace, immediately beneath the new church—is in a style, compounded of Gothic of all periods, and is, withal, a medley, without that sobriety, if not solemnity, which ought to have characterized it. Small in itself, it has been rendered a mass of littleness, owing to its having pigmy windows in the panels of buttresses, and to its roof being bristled all over with pinnacles. As an eyetrail, it is excellent; it being impossible to pass by it without wonder. For what are called the catacombs, the Egyptian style has been selected. The approach to these is through a sort of arched avenue, whose entrance is flanked by two obelisks. This crypt-like passage, which is in the upper part of the grounds, is lined on each side by a range of sepulchral chambers and leads into another avenue, forming a ring or circular walk between similar sepulchral chambers, each of which has its Egyptian doorway. These sepulchres (each of which is capable of containing several tiers of coffins on three of its sides), amounting altogether to forty-six, besides eighteen others in the first-mentioned avenue, form as many sides of two polygons—an outer and inner one.

Midway, or corresponding with the entrance from the lower grounds, is an ascent, first by a single flight of steps, and then by others on each side, to a terrace which overlooks the catacombs, and from which they present a striking appearance—the summit of the inner polygon being covered with earth, and having a large cedar planted in its centre. The back wall of this terrace is formed by a range of building in a semi-gothic style, crowned by a fancy open work parapet, placed before another terrace, that is immediately under the south end of the Gothic church, erected some few years ago by Mr. Vulliamy. Along

the east side of this church is a lane, forming the north entrance into the cemetery. The prospect from this upper terrace is exceedingly beautiful."

From the "Penny Magazine" of 21st Dec., 1839: "The North-London or Highgate Cemetery, consecrated in May last, by the Bishop of London, is situated at a distance of little more than four miles from the Exchange. Its grounds comprise about twenty acres—forming a portion of that side of Highgate Hill which faces the metropolis. We enter them from a lane on the west side by a little Gothic building. On the left of this stands the chapel. It contains a gallery for the use of friends and others who may wish to be present. On the right of the gateway are several retiring rooms, and the residences of the several officers of the establishment. The grounds generally are laid out with good taste, though in rather a florid style, and the natural beauties of the situation developed and enhanced by the aid of art. From the entrance, broad gravel paths wind to the right and to the left, whilst a carriage road conducts visitors up the steep face of the hill, towards the new and handsome church of Highgate, dedicated to St. Michael, which crowns the summit, appearing from distant parts of the ground to great advantage, and which even seems, at a hasty glance, to appertain to the cemetery. Throughout the grounds, parterres of sweet-scented flowers, picturesque trees, and clumps of evergreens, are scattered in the most appropriate spots. As we ascend the hill we see on the left an archway of Egyptian character, which forms the entrance to the catacombs, in which the coffins are placed in cavities formed by the most solid masonry. Having examined these, a circular path brings us again to the entrance. On the top of the central compartment of the catacombs is a fine cedar tree, spreading its

dark branches over the whole. Leaving the catacombs, we find ourselves almost immediately on a broad level terrace, with a handsome balustrade, at the very foot of the church. The view from this point is remarkably fine, and is alone well worth a visit from the metropolis. The beauties of the place, indeed, appear to be fully appreciated, for the gardens as we may not inappropriately term the grounds, are daily filled with persons evidently enjoying the quiet, the pure air, and the splendid landscape. Standing upon this terrace, the spectator sees immediately below him the cemetery grounds, with their close-cut lawns and flower-borders, and the light pinnacles of the chapel, contrasting with the dark foliage behind ; beyond this his eye ranges along the undulations of the valley, whose sides are covered with gently sloping green fields, relieved at intervals by ancient elms and wide-spreading lime trees ; whilst farther still appears *London*, with its mighty mass of buildings, and its thousand spires and towers, rising dimly through the clouded atmosphere."

THE WEST OF LONDON AND WESTMINSTER CEMETERY.

This is the last metropolitan cemetery established by Act of Parliament, and is situate in the parish of St. Mary Abbots, Kensington.

The situation, so far as adjacency to a large population is concerned, is, perhaps, better than any of the others, excepting Abney Park.

The Act estimates the quantity of ground at *forty* acres more or less.

It is now inclosed, and an entrance lodge and offices have been erected.

The site has no natural attractions whatever, having been, immediately prior to its conversion into a cemetery, a market gardener's ground, and some portion of it had been excavated for brick earth.

Not a tree, and scarcely a shrub, adorns the place, and the very turf has to be formed and supplied.

The ground having for years been in use for garden or brick-earth purposes, has been much disturbed, and is of a very loose nature. The shingly matter and rubbish, which the brick-makers deposit in the room of the valuable soil which they excavate and burn, is almost the least adapted of all soils to burial purposes.

The entrance is in the Italian style, and pleasing in its appearance. The wall bounding the side of the estate next the road is so built with open arches, screened by light iron railing, that a complete view is given of the whole cemetery to the passing traveller.

This is a good and useful arrangement, and one of which no other cemetery is possessed. The shape of the ground is nearly a lengthened parallelogram ; and there is nothing to interrupt the view over the whole.

The Episcopal chapel is in the course of erection, and it is stated that two other chapels will be erected, to be respectively appropriated to Roman Catholics and Dissenters.

The ground was consecrated by the Bishop of London in June last (1840).

In the matter of fees to the clergy, this cemetery has been hardly dealt with.

It will be recollected, that the cemetery at Kensal Green pays a fee of five shillings upon each corpse brought from parishes within the bills of mortality and diocese of London, for interment within the consecrated catacombs, vaults, or brick graves; and a fee of one shilling and sixpence for every body in the same manner brought for interment in any portion of the open ground (consecrated). The Highgate Cemetery pays the same amount of fee, but the range of its liability extends to all parishes within five miles of the cemetery. The Westminster Cemetery Company is positively compelled to pay to the incumbent of any parish, within *ten miles* of the cemetery, from which any body shall be brought for interment within the consecrated portion: no matter whether in vault, catacomb, or open ground, or whether it be the corpse of a child, or an adult, the sum of *ten shillings for each body!* and to the parish clerk of the parish, (if he was in office at the time of passing the act,) the sum of one shilling!

The tax, so levied on this company, is not only arbitrary in its nature, but, admitting its justice for a moment, it appears unreasonable in amount. The fairest way of proving the last observation is to test it by the experience of the longest established cemetery. The number of interments in the consecrated part of the cemetery at Kensal Green exceeds 4,000; taking it, however, at that amount, the clergy would have

received in gross, in the course of the seven years during which it has been in operation, the large sum of £2,000.

The largest proportion of burials which the Westminster Cemetery can be expected to receive, will be of the class of common interments, or private graves.

The charge for a common interment is one pound five shillings for an adult, and for a child sixteen shillings and eight pence, and for interment in a private grave, already purchased, two pounds two shillings for an adult, and one pound ten shillings for a child ; so that, in the case of common interments, two-fifth parts, and more than one-half part respectively, and in the case of private graves, nearly one-fourth part, and one-third part respectively, of the amounts received by the Company in return for the great outlay in purchasing the ground—obtaining an Act of Parliament and episcopal consecration—the enormous expense of converting the ground, erecting chapels, building walls, and catacombs, and maintaining the current expenses of the institution—are *carried, by the force of an episcopal requisition, into the pockets of those who have, in my humble judgment, no other title to them.*

PROVINCIAL CEMETERIES.

The beautiful cemeteries which have been formed in the vicinity of some of our large towns and cities must not, in this brief account, be passed unnoticed.

First, in priority of date, I believe, and also in degree of success, stands the "Necropolis" Cemetery at Liverpool.

This successful project was started in the year 1825; and, within its first year, two hundred and four interments were received. During the same period the Kensal Green Cemetery received only *twenty* interments, inclusive of vaults and catacombs. The Liverpool Necropolis has gone on gradually and increasingly, and the general average for the last few years has been 1,800 interments. Upwards of 18,000 bodies have been deposited in this interesting cemetery since its formation, fifteen years ago. The amount of annual profits has of course varied with the fluctuation of receipts, and these would be governed by the number of interments made, or of vaults or graves sold. The returns to the shareholders have, however, never been less, I believe, than 5 per cent.—have occasionally reached 20 per cent.—and generally averaged $12\frac{1}{2}$ *per cent.* interest upon the capital expended. The capital is 7,000*l.* divided into 700 shares of 10*l.* each. The shares have repeatedly been sold at 100*l.* per cent. premium.

This flourishing cemetery has *never been*

consecrated, and pays no fees to parochial clergy ; hence its success. Within its well-ordered precincts the dead, of all religious persuasions, calmly repose ; and may they so continue to do, until the general call of “ the last Trumpet ” shall be sounded !

The site is well chosen, being conveniently situated in an adjacent suburb of the town of Liverpool, on the summit of Low Hill ; the soil is rocky and dry, and the chief disadvantage is the limited extent of the ground. In a very few years the company must purchase additional land, as the present quantity will become completely occupied.

The Rev. Mr. Bruce is the general chaplain.* One chapel only, but of good dimensions, has been erected ; and within its walls the burial office of the Church of England, as well as that of Dissenters and other communions, is performed. Clergymen of the Church of England, not fettered by the iron bonds of bigotry, officiate at the funerals of members of their own congregations, and a Romish priest may occasionally be seen with his missal performing “ the office for the dead.”

There is also a cemetery in Liverpool, which is *wholly consecrated*, so that no clergy except those of the established church may officiate within it.

* To this gentlemen the proprietors of Cemeteries in general are much indebted, for his zealous and intelligent exertions in opposing the illegal assessment of the *proceeds* of cemeteries to the poor-rates.

This cemetery is well worthy of a visit from the traveller. It occupies the site of an ancient stone quarry, near Duke Street. Earth has been brought in for the purpose of forming beds for the shrubs and flowers which are planted in profusion.

The catacombs are excavated in the solid rock, round the sides of the basin which forms the outline of the cemetery. The effect of this arrangement is more pleasing than that of any other cemetery catacombs which I have seen, and the visitor is forcibly reminded of the tomb of Joseph of Arimetha, "which was hewn out of a rock;" or of that still older sepulchre found in the "Cave of Hebron."

If, however, cemeteries are to be defended principally on the ground of the undeniable necessity which exists for no longer inhuming the dead in the midst of the living, to contaminate the atmosphere they breathe, and thus injuring the public health, then the situation of the Quarry Cemetery of Liverpool is to be reprehended; and if multitudes of bodies should be here deposited, the low sunk basin which holds them, by confining the atmosphere, and preventing its free circulation through and over the graves, will form, as it were, a plague-spot, almost in the midst of the dense population of that mighty town.

The success of this cemetery offers a sad contrast with that we have just described; it has been opened about *ten* years—has been, as before stated, consecrated by the bishop of the diocese, and pays enormous fees to the Liver-

pool clergy. I have not seen a copy of the Act of Parliament under which it is constituted ; but I am credibly informed that, in consequence of the clerical fees absorbing a large portion of the profits upon the interments, no return has ever been made to the shareholders ; and, that there is no appearance of pecuniary advantage for the future.

In this cemetery the lamented Mr. Huskisson lies interred, and a handsome marble cenotaph has been erected to his memory.

There is sufficient reason for concluding that the want of success, in point of remuneration to shareholders, *is wholly and solely attributable to the incumbrances consequent upon consecration*. The number of interments amounts to about two-thirds of those received by its *unconsecrated* and *unfettered* competitor, and yet the charges do not greatly exceed those of the latter.

GRAVESEND CEMETERY.

The London man of business or of pleasure, who takes his occasional excursion to Gravesend, will probably have visited the small cemetery which has been recently erected in that parish.

This cemetery is in the see of Rochester ; and, although small in extent, is well adapted for its object. It is situated within a mile of the populous town from which it takes its name,

and yet possesses the most desirable qualities of retirement and seclusion. The soil is dry, and formed of the chalk peculiar to the district. This cemetery has been consecrated by the Bishop of Rochester; and the distinctive line separating the *consecrated* from the *unconsecrated* ground, is formed so as to be as little offensive as possible in its appearance. The separation is effected by small posts of iron, placed in the ground equidistantly along the boundary of the consecrated portion—with their crowns just visible upon the turf. The catacombs are at the extreme end of the ground: and the separating line pursuing a straight course through the cemetery divides the catacombs into two nearly equal parts. In the erection of the catacombs, the directors have, I think, not acted wisely; as the extensive provision which has been made will, I fear, greatly exceed any probable demand.

This cemetery possesses a considerable advantage over those under the authority of the Bishop of London, in the matter of the tax levied on its income on behalf of the parochial clergy—as the incumbents of the parishes of Northfleet and Gravesend *only* have any claim upon the company. The incumbents of these parishes are entitled to a fee of two shillings for every corpse taken from their parishes for interment in the consecrated part of the cemetery.

The Act also provides, that the rector or incumbent for the time being of the parish of Gravesend shall be the chaplain of the company,

and shall receive a fee of three shillings and sixpence upon every interment in the consecrated ground.

The Act of Parliament by which the Gravesend Cemetery is constituted is disgraced by a tyrannical clause, which forbids the burial-service of the Established Church to be used in the unconsecrated ground. By this prohibition a great, and I think unjustifiable hardship is inflicted on the Wesleyans and Dissenters generally, as the former class of Christians usually, and the latter not unfrequently, adopt the form of burial-service provided by the Book of Common Prayer.

This project bears every prospect of moderate success.

In the neighbourhood of many other large towns, convenient and attractive cemeteries have been established upon the broad and liberal principles of the *episcopally*-unconsecrated cemetery at Liverpool. The visitor to that wealthy and public-spirited metropolis, as it may almost be called, New-castle-upon-Tyne, and to the large and important towns of Leeds, Stafford, Sheffield, Birmingham, Manchester, and Glasgow, will be amply repaid if he passes a leisure and meditative hour in their quiet "cities of the dead."

The degree of public favour which has been bestowed upon these principal cemeteries, is a sufficient proof of the increasing desire for cemetery interment—and of the readiness of the public in general to abandon the old practice of town inhumation: it is also a proof that the ig-

norant prejudices respecting the necessity of burial-grounds being *consecrated as a charm against the "Evil One,"* are fast subsiding under the more pleasant influences of reason, and of religion freed from superstition.

CHAPTER VI.

ABNEY PARK CEMTERY.

- “ 1st. It has been a custom for some ages in Roman Catholic countries, to have a particular form of consecration for all churches and chapels; and not for these only, but for every thing pertaining to them; such as fonts, chalices, bells, sacerdotal vestments, and churchyards in particular. And all these customs universally prevailed in England, as long as it was under the papal power.
- “ 2nd. From the time of our Reformation from Popery, most of these customs fell into disuse. Unconsecrated bells were rung without scruple, and unconsecrated vestments worn. But some of these remained still; the consecration of churches and churchyards in particular; and many scrupled the performing divine service in an unconsecrated church, and could not consent that their bodies should be buried in unconsecrated ground.
- “ 3rd. Accordingly, the consecrating of churches and churchyards has been practised in England ever since. But it is a thing purely indifferent; being neither forbidden nor established by law. The case is different in Ireland.

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37. thirty-seventh is the fact that the

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39. thirty-ninth is the fact that the

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THE PRINCIPAL ENTRANCE to the ABNEY PARK CEMETERY.
(on the Stamford Hill Road.)



While the Earl of Strafford was Lord Lieutenant of that kingdom, a law was made for the consecration not only of churches, but of churchyards also. And a form of consecration for both was inserted in the Common-Prayer Book, which is used at this day; much resembling that which Archbishop Laud used in the consecration of St. Katherine Creed's church in London.*

“ 4th. But such a law has never passed in England, much less been inserted in our Common-Prayer Book. However, such consecration has been generally practised, though not authorised by the legislature. Is it then illegal? That word is capable of a twofold meaning. It may mean, either, without any law in its favour, or, against law. I do not conceive it to be illegal in the latter sense; perhaps it is in the former. I do not know any law that either enjoins or even permits it.

“ 5. And certainly, as it is not enjoined by the law of the land, so it is not enjoined by the law of God. Where do we find one word in the New Testament enjoining any such thing? Neither do I remember any precedent of it, in the purest ages of the church. It seems to have entered and gradually spread itself with the other innovations and superstitions of the church of Rome. Do you think it, then, a superstitious practice? Perhaps it is not, if it be practised as a thing indifferent; but if it be done as a necessary thing, then it is *flatly superstitious*.

* A detailed account of this more than semi-popish and absurd ceremony will be quoted in this chapter.

"6th. *For this reason I never wished that any Bishop should consecrate any chapel or burial-ground of mine. Indeed, I should not dare to suffer it; as I am clearly persuaded the thing is wrong in itself, being not authorised either by any law of God, or by any law of the land. In consequence of which, I conceive, that either the clerk or the sexton may as well consecrate the church or churchyard as the Bishop.*

"7th. *With regard to the latter, the churchyard, I know not who could answer that plain question: You say, this is consecrated ground—so many feet broad, and so many long; but pray how deep is the consecrated ground? Deep! what does that signify? Oh! a great deal: for if my grave be dug too deep, I may happen to get out of the consecrated ground; and who can tell what unhappy consequences may follow from this?*

"8th. *I take the whole of this practice to be a mere relic of Romish superstition; and I wonder that a sensible Protestant should think it right to countenance it; much more that any reasonable man should plead for the necessity of it! Surely it is high time, now, that we should be guided, not by CUSTOM, but by SCRIPTURE and REASON.*"

The Rev. JOHN WESLEY's Works,
Vol. X. pp. 509—511.

"I cannot but deplore," says Evelyn, in his 'Silva,' (speaking of the devastations committed by the great fire of London,) "that when that spacious area was so long a *rasa tabula*, the churchyards had not been banished to the north walls of the city, where a grated

inclosure, of competent breadth for a mile in length, might have served for an universal cemetery to all the parishes, distinguished by the like separations, and with ample walks of trees—the walks adorned with monuments, inscriptions, and titles, apt for contemplation and memory of the defunct, and that wise and excellent law of the twelve tables* restored and renewed.”

Evelyn’s provident suggestions have at length a fair prospect of being realised. The cemeteries, which are at present established in the neighbourhood of the metropolis, constitute by far its most *useful ornaments*, when viewed as a means of protecting the health of the living from the infection of the dead, by the removal of the latter to properly-adapted places of sepulture—and yet not separating the dead from the living. The beautiful places in which the departed may now be laid to their rest, associated as they are with the attractions of nature and art, have the effect, and that it is a salutary one will not be disputed, of inviting to their retired and shady scenes the bereaved and the meditative; and are thus rendered auxiliary to some of the best purposes of religious and social duty.

The cemeteries at Kensal Green and Highgate on the north and north-west—that of Norwood on the south—and the Westminster

* The law which prohibited bodies being burned or buried within the city.

Cemetery on the west side of London—afford ample proof, by the degree of patronage which they have received, of the increasing interest with which the subject of cemetery interment is viewed by the public in general, and the growing distaste for intra-mural burials. A determination has, I believe, been expressed by influential members of both Houses of Parliament, to introduce a general measure in prohibition of the old system, as soon as the cemetery projects now in operation shall have been made sufficiently extensive and properly adapted to meet the necessity.

It was until recently a matter both of surprise and of just complaint, that the city of London and its eastern suburbs should have been wholly unprovided with a large and ornamental cemetery—a quarter of the metropolis in which it was, perhaps, the most needed—if density of population, and overfilled churchyards and burial-grounds have any share in constituting such necessity.

The suburban churchyards also have become densely occupied. This has been occasioned in some measure by the disgusting and sickening scenes which are so often exhibited in the “city burial-places,” by the improving taste of the public mind seeking to commit the dust of kindred to the dust of earth, in quiet and ornamental cemeteries—and by the almost universal practice of all classes of merchants, professional men, and superior tradesmen, keeping their domestic establishments in the suburbs of the metropolis.

Invalids and the aged also, are in the general habit of seeking the retirement and quiet of the country; and are seldom brought back to the town, even for burial, unless they have some family vault or mausoleum there, in which they might have wished to be interred.

All these causes co-operate to effect the partial discontinuance of town burials; but one result is, that the poor, whose funereal arrangements are of course the most objectionable in a sanatory point of view, are left, like the tree, to lie where they fall, and it was for this immense mass of the population, (no less than for the higher classes,) who are prevented by the distance of the other cemeteries from having access to them, that some adequate provision was needed.

To satisfy this necessity, the Abney Park Cemetery was projected and established, and its general plan is best described in the opening sentence of the original prospectus issued at its formation: "*The object of this Company, is the establishment of a General Cemetery for the City of London and its eastern and north-eastern suburbs, which shall be open to all classes of the community and to all denominations of Christians without restraint in forms.*" The site has been dedicated to its future purposes with such solemn services as were considered appropriate; and it will be faithfully preserved as a place of burial without desecration or change of purpose. It was, however, established as a principle, *sine qua non*, that every portion of *this cemetery* shall be accessi-

ble to all parties, *without distinction or preference*, and that no invidious separating line, either open to view, or for reasons of policy concealed from it, shall be allowed to divide this peaceful abode of the dead.

In devoting a chapter to the description of the cemetery at Abney Park, it will be my purpose to enter rather minutely into such details as I trust will be found to contain matter of interest both for the general reader, and more particularly for those who are either the proprietors of, or have friends interred in, the cemetery.

For the sake of arrangement, this chapter will be divided into the following heads :

1. The situation of Abney Park and its pre-eminent advantages as a place of interment.
2. Its historical associations and particular description.
3. The constitution of the Company and the solemn dedication of the Cemetery.
4. A detailed catalogue of the Arboretum.

SITUATION AND ADVANTAGES.

Abney Park occupies about thirty acres of land, in the pleasant suburban village of Stoke Newinton. The records of this village abound with interesting historical associations ; and it has been honoured as the residence of many men eminent in history, and for learning and piety.

In ancient records the village is called Newton, or Neweton, or the New Town. The prefix of "Stoke" was probably used by way of discrimination, and is, I believe, derived from the Saxon word, "Stoc," which signifies a wood. This appellation appears, by the records of the Dean and Chapter of St. Paul's, to have belonged to it as early as the fifteenth century; and Newcourt states, that it was also called "Neweton Canonicorum," a by-name which it might have derived from the circumstance of its being part of the demesnes of the canons of St. Paul's Cathedral—and one of the prebends of that wealthy ecclesiastical body has, with the exception of an interval during the subversions of the Commonwealth, always possessed an interest in it. Amongst the eminent ecclesiastics who have held this valuable piece of church preferment, may be mentioned William Dudley, Bishop of Durham, (in 1471,) Bishop Stillingfleet, (1672,) and Archbishop Tillotson.

Amongst the eminent lay proprietors by whom the manor has been held, may also be named Thomas Sutton, the founder of the Charter House, who enjoyed his interest in right of his wife, Ann, the widow of John Dudley, Esq., and after their deaths it passed, by the marriage of their daughter, Ann, into the family of Sir Francis Popham, whose son, Alexander, purchased the fee-simple of the manorial estate, when the church lands were sold in 1649. After the Restoration, it again reverted to the church, and the lease was purchased by Thomas Gunston, Esq., at the close of the seventeenth

century. Mr. Gunston's sister became possessed of his interest, as his residuary legatee, and in consequence of her marriage with Sir Thomas Abney, (at the time Lord Mayor of London,) it became the property of his family.

Stoke Newington is on the verge of the Tower Hamlets, and is bounded by the parishes of Hornsey, Islington, Hackney, and Tottenham. The village commences at about the second milestone, east of Shoreditch church; and at that point is only three miles from the site of the Royal Exchange. Abney Park is, therefore, so situated as to comprise the advantages of that seclusion and retirement, which are now happily recognized as almost necessary qualifications for places of burial; and at the same time is accessible to a dense and increasing population.

The district to which Abney Park more particularly recommends itself as an attractive and adjacent cemetery, and which may be assumed as coming within the fair range of its operations, may be stated to include the city of London, with the boroughs of Finsbury and the Tower Hamlets (the population of the latter borough alone being nearly 400,000); and, indeed, from London Bridge, on the south, to Tottenham, Edmonton, and even Enfield, on the north; and from Clerkenwell on the one hand, to the densely populated and extensive parishes of Stepney and Limehouse on the other.

It will be found that this project in no way interferes with any settled arrangements

of similar institutions. Measuring distances from Abney Park to the other cemeteries, as the crow flies, it will be ascertained, that it encroaches upon no pre-occupied position. The distance to the cemeteries of Highgate, Kensal Green, Westminster, and Norwood, being respectively four miles (within a fraction), six miles and a half, seven miles, and eight miles; and, continuing the process of admeasurement, it will be found upon taking the Post Office and Cornhill, as convenient and well-known centres, that Abney Park is nearer to each, than either of the others, by almost a mile. Notwithstanding these preeminent advantages of position, Abney Park is sufficiently removed to be completely out of the town, and is both retired and secluded, without the exclusion of any outward source of profit, general interest, or peculiar advantage; whilst the fine, ancient, ornamental, and useful timber with which the estate abounds adds an appropriate beauty to the site, which the infant growth of the plantations of the other cemeteries prevents them from possessing.

When the Abney Park Cemetery was simply a projected scheme, and had "no local habitation," and hardly a name, I took considerable pains to collect returns of the number of burials which had occurred during a period of twelve months, viz., from the 13th day of December, 1836, to the 12th day of December, 1837, within the circuit of those parishes which were fairly assumed to be within the range of the company's operations, and I found that they

amounted to nearly 9,000 ; the greater proportion occurring in districts immediately adjacent to Abney Park ; and I find that the experience of subsequent years justifies an excess, rather than a diminution, of this estimate.

Of a considerable proportion of these interments, no permanent registry exists ; and to what obscure, unvisited, and neglected "burial-grounds" the remains of many of their silent tenants have been conveyed, it would be difficult to tell, and perhaps distressing to read. It is quite evident, that the high rate of charges generally demanded in the city, and suburban churchyards, places it beyond the reach of many to be interred there : and few Dissenting Chapels are furnished with a competent space of ground to admit them.

The *ultimate* disposition* of the miscellaneous dead, if the expression is permissible,

* The expression "ultimate disposition" has reference to the destination of those multitudes of bodies, and bones, which are prematurely disinterred to make room for successors. Upon the authority of the *Quarterly Review* it may be stated, that "many tons of human bones, every year, are sent from London to the north, where they are crushed in mills, contrived for the purpose, and used for manure ;" and the article, from which this quotation is made, has the following note appended to it : "The eagerness of English agriculturalists to obtain this manure, (human bones,) and the cupidity of foreigners in supplying it, is such as to induce the latter to rob the tombs of their forefathers. Bones of all descriptions are imported, and pieces of half decayed coffin-attire are found among them."—*Quarterly Review*, No. 42.

is a problem in London statistics, not yet satisfactorily solved.

Surrounded, then, as it is by multitudes upon multitudes of the living, daily and almost hourly parting with some of their number, who have out-distanced them in life's uncertain journey—Abney Park, in itself beautiful and interesting, and in every respect appropriate to the purpose, has been, (as already intimated,) *religiously dedicated as a lasting and peaceful resting-place for the dead*; and whilst I am writing, many are sleeping under its virgin soil :

“ REQUIESCANT IN PACE.”

The following criticism appeared, in a weekly periodical, shortly after the opening of Abney Park Cemetery :

“ OUR readers are probably aware, that there are already four large public cemeteries formed in the neighbourhood of the metropolis, varying in superficial extent from twenty to forty-six acres. Of these none surpass, in natural advantages and picturesque beauty, that at Abney Park, which has also the advantage of greater proximity to the metropolis than any of the others.

“ Abney Park lies within two miles and a half of the Stone's end, on the Eastern side of London, and is already nobly planted. Many of the trees in the engraving* may be termed individual portraits rather

* A well-executed wood-cut apparently reduced from a larger lithographed drawing, by Jobbins, which had been made for distribution amongst the Proprietors and others, accompanied this article.

than mere pictorial representations. Nothing can exceed the fine proportions of some of these aged trees ; amongst which are beautiful and rare specimens of the Cedar of Lebanon, the Witch Elm, the Horse-Chestnut, and the *Liriodendron Tulipifera*. There is, also, a fine grove of ancient Yew-trees upon the property, which adds much to the picturesque effect, and is peculiarly characteristic of the sacred purposes to which the estate is devoted.

"The engraving represents a bird's-eye view of the ground taken from the turret of the mansion house which belongs to the Cemetery Company. Herein the celebrated Dr. Isaac Watts died, after having spent the last thirty-six years of his life under the roof of his friend and patron, Sir Thomas Abney, and of his widow, Lady Abney ; to whom the estate then belonged.

"Great as are the natural advantages of this property, they would be of slight comparative value, with reference to its present appropriation, if the soil had been of a wet and humid nature ; but, on the point of drainage, this company is particularly fortunate, as, throughout the greater portion of the land, excavations may be made to the depth of fifty feet and upwards, and an average depth of thirty feet may be obtained without the slightest appearance of springs or water. This is a practical advantage, of which few can estimate the benefit, unless circumstances may have invited or compelled their attention to the subject.

"The architectural arrangements are not, as yet completed, but it would be an omission not to allude to the striking specimens of pure Egyptian architecture displayed in the lodges and buildings of the Eastern entrance on the Stoke Newington road, at the foot of Stamford Hill. A temporary chapel

has been erected, with excellent Catacombs constructed under it, and the large permanent chapel, the elevation of which is shewn in the engraving, is in the course of erection.

"The cemetery has been opened during the present month. The mode in which the planting department has been conducted, deserves the attention of the visitor. The Directors confided the planting arrangements to Messrs. Loddiges, of Hackney, who have formed a complete arboretum of plants, in which specimens will be found of all trees and shrubs which are sufficiently hardy to bear the out-door climate of this country.

"A small portion of the estate, consisting of three or four acres, has been set apart for the reception of roses only; and in this rosarium are planted upwards of 1,000 different specimens. The arboretum containing above 2,000 varieties of shrubs and trees, including a choice collection of pines, is also completed; with the exception of the Magnolia and Rhododendron tribes, which, with the other American flowering shrubs, will not be planted until the autumn.

"The great value of some of the shrubs will not allow the directors to open the grounds indiscriminately, and at all times and hours; but we understand that, the cemetery being opened for interments, any respectable applicant may at once receive an order for admission to view the establishment.

"We are among those who view interment in cemeteries, as a great public improvement upon the old plan of burying in churches; and, accordingly wish each establishment of the kind its fair proportion of success."

Literary World, May 30, 1840.

HISTORICAL ASSOCIATIONS.

As a place of sepulture, separated by the act of *dedication* and *the necessary legal forms* from the common uses to which a landed estate is devoted; watched with vigilance, that no desecration of its defenceless tenants may be committed; and ornamented both by nature and art, this beautiful cemetery must have attractions for the most unobserving, and the least reflecting. There are also particular associations connected with its former but now long deceased occupants, and also with the public troubles of the times in which some of them took part.

In the catalogue of eminent persons who have resided in the village of Stoke Newington may be inserted the names of Daniel Defoe, Isaac Watts, General Fleetwood, Thomas Day, (the author of *Sandford and Merton*,) and that genuine philanthropist, John Howard; and in later times Dr. Aikin, with his sister, the accomplished Mrs. Barbauld.

Two of this number, Dr. Isaac Watts and General Fleetwood, were for a long period intimately connected with this estate: the former resided upon it for many years under the patronage and friendship of the Abney family; and to the latter a large portion of it belonged, both during the period of the Commonwealth and after the Restoration.

The estate now known as Abney Park was,

during the seventeenth century, divided into two ownerships; the larger portion, including the the site of the present manor house, and the avenues of ancient elms stretching north and south across the grounds, was the estate held by Sir Alexander Popham and his family, and afterwards purchased by Mr. Gunston. The other portion, ranging from the large cedar of Lebanon, in the part called the Wilderness, and continued to the southern extremity, where the mound, popularly called Watts's Mound, is placed,—and all the land east of that line, as far as the principal entrance to the cemetery, was, during the Commonwealth and after the Restoration, the property of General Fleetwood; and from the circumstance of his connexion with the estate, some interesting associations have sprung up.

Fleetwood married Ireton's widow, she being the eldest daughter of Oliver Cromwell, and the house which they occupied still remains.* The greater portion of the grounds attached to it, now form a part of the cemetery, and some of the trees were supposed to have been planted by the hands of Fleetwood. The magnificent cedar of

* Fleetwood's mansion is now divided into two private residences, the one in the occupation of John St. Barbe, Esq., and the other of J. Mercy, Esq. Each contains relics of the age of the Commonwealth; and proceeding from one of them is a subterraneous passage (the extent of which is not now known), but it is said that a portion of the Republican troops often found a refuge there, and that within its silent chambers valuable treasures have been deposited.

Lebanon, a portrait of which forms one of the illustrations of this volume, is amongst that number. This beautiful and appropriate tree will at once be admitted to be one of the finest specimens we have of the species; and it excels many of its contemporaries in height, the circumference of its stem, and of its longitudinal branches. The health and vigour of this monarch of trees are surprising when its age is considered. In the conversion of the estate to its present interesting and solemn purposes, it was found necessary to remove large portions of underwood and over-grown and decayed trees, and the free circulation of air, so introduced, has been of much assistance to it. Its oldest friends and admirers (and few living things have enjoyed a longer succession of constant ones) assert, that they have never seen it in a more healthy and promising state. Its age is nearly 200 years, and I believe that few older English specimens exist. Many cedars which are known to have been planted about the same time exhibit extreme weakness and decay, and this circumstance, assisted at times by the fancy of their owners, has given them an imaginary antiquity.

It appears that many years ago a mower's scythe was suspended by the point in the trunk of this cedar, and being forgotten or concealed from view by the surrounding underwood and shrubs, the tree in its growth has completely covered the blade, and now no more is seen than a small portion of the iron heel to which the handle of the scythe is usually fastened, although

a few years since the extreme point was visible on the opposite side of the trunk—the blade passing through the tree, but by the increased circumference of the stem, it has now become concealed from view. There are also very fine specimens of the American Larch, and of the *Liriodendron Tulipifera*, in Fleetwood's old grounds: these, with other trees, are supposed to have been introduced by him from America, in his various voyages during the uncertain time in which he was a conspicuous actor.

There are many incidents of history connected with Fleetwood's occupation of part of this estate, which would be interesting to the reader; but this work will so far exceed the anticipated limit, that they must be left without further notice. There is one fact, however, or rather tradition, for it requires a more solid foundation to entitle it to the appellation of a fact, which I cannot altogether omit. In the northern corner of the estate, a mound, or tumulus, exists, to which is annexed the tradition, that the remains of OLIVER CROMWELL are deposited under it.

This report I have received from the lips of various old people born in the parish, who affirm, that they have received it from those who were living not so much posterior to the Restoration but that *they* might have had some plausible authority for their assertion.

This mound, or tumulus, for it much resembles that ancient style of sepulchre in shape and formation, is popularly called "Watts's mound;"

and it is generally understood, that the fine specimen of the horse chestnut-tree, with which it is crowned, was planted by him.

It is not in the author's power, nor has he any particular inclination to dive into the disputed points of history, for the mere sake of supporting this tradition or of refuting it. *Cromwell* is dead, and his predecessor and successor are dead—neither of the latter, as time has proved, irreparable losses to the nation, which the one so weakly and the other so tyrannically governed ; and it is of little importance, at this time, to know where the remains of any of them lie. It does appear, however, that there are some circumstances partaking more of negative than positive evidence, which corroborate the local tradition.

Historians of the Commonwealth, and the proximate times, generally agree that the Protector (or as one states his *effigies only*) was buried with considerable state in Westminster Abbey ; and they also agree in asserting that, after the Restoration, the bodies of Cromwell and many of his relatives and friends, including his mother, Elizabeth Claypole, his favourite daughter, Pym, Admiral Popham, Ireton, Bradshaw, and others, were, by the king's warrant, directed to be disinterred, and the bodies of some of the most notorious ringleaders of the Protector's party and forces were indecently thrown under, or hanged upon, the gallows at Tyburn.

In a note to Burton's Parliamentary Diary

is the following memorandum: "1658, Sept. 3d. This day about two o'clock in the afternoon, the Protector died at Whitehall. Some were of opinion that he was poisoned." And annexed to this remark is the following statement: "Dr. Bates's* description (Elenchus, p. 330) of the rapid decomposition observed in the Protector's corpse, *if it have no reference to the question of poison, renders it very uncertain whose corpse was exhibited at Tyburn sixteen months afterwards*, with the bodies of Ireton and Bradshaw, to gratify the petty revenge of the restored monarch."

In another portion of Burton's diary, the following extract is made from the MS. of the Rev. John Prestwick, Fellow of All Souls' College, Oxford:

"His Highness' first illness was at Hampton Court, where he sickened of a bastard tertian, of which he grew very ill, insomuch, that after a week's time his disease began to shew very desperate symptoms; whereupon he was removed to Whitehall, Westminster, near London, where his chaplains and others of his family kept private meetings and fastings for his recovery. Continuing in this condition, his Highness died on Friday the 3d of September, at three o'clock in the afternoon, in the year of our Lord 1658. His body, presently after expiration, was washed and laid out, and being opened was embalmed and wrapped in a sere cloth, six double, and put into an inner sheet of lead, enclosed

* Dr. Bates, it is said, was afterwards made state physician to the Second Charles.

in an elegant coffin of the choicest wood. Owing to the disease he died of, which *by the bye appeared to be that of poison*, his body, although thus bound up and laid in the coffin, swelled and bursted, that it was found prudent to bury him immediately, which was done in as private a manner as possible. For the solemnisation of the funeral, no less than the sum of £60,000 was allotted to defray the expense.

"The effigies of the Protector, in this manner, being brought to the west gate of the Abbey church of Westminster, was taken from the chariot by ten gentlemen, who carried it to the east end of the church, and there placed it in a most magnificent structure, built in the same form as one before had been on the like occasion for King James, but much more stately and expensive.

"This funeral procession was the last ceremony of honour to the most serene and illustrious Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the dominions thereto belonging, to whom less could not be performed, to the memory of him to whom posterity will pay (when envy is laid asleep by time) more honour than I am able to express. But alas! how true are the words of the wise king, 'Vanity of vanities, all is vanity!' seeing that after all this funeral pomp and grandeur, his dead body was lastly, by the counsel of those men whom his power had raised to greatness; I say, by their counsel to Charles the Second, he was taken out of his grave and hanged for a traitor. *O tempore! O mores!*"

Burton's account would certainly render it improbable that Cromwell's body, supposing the coffin to have been opened and the remains removed, could be in a sufficiently preserved

state to allow of its being hanged or even exhibited. If also, there were the least evidence to support the assertion above quoted, as to the mode by which the Protector's death was brought about, the Royalist party and the state physician of the second Charles, would not have been willing to expose themselves to the chance of its proof. Motives of policy might also induce them to shew an outward respect to the remains of Cromwell, which they would with eagerness refuse to his confederates; and it would even appear, that Fleetwood, notwithstanding his disaffection to the royal interests, was not without influence at the court of the restored sovereign. Comparing these circumstances, it does not appear a forced result to suppose that, assuming it to have been removed from Westminster Abbey, if ever interred there, Cromwell's body would be handed over to his family or friends, to dispose of as they might please; and, in all probability, to the care of Fleetwood and his wife, Cromwell's daughter, the to them, precious relics, would be consigned. If this were really the fact, it would be a natural disposition of the remains, for Fleetwood and his wife to inter them in their own grounds; and the spot to which the tradition refers, would have been at that time, as indeed until very recently it was, the most wild and secluded corner of the estate. It was situated at the extremity of an ancient orchard, and altogether the kind of place to be applied to such an affectionate use. The beautiful chestnut which now adorns it, was planted on the crown of the

mound, and a circle of trees, of the same species, formed around it. This circle of trees was necessarily removed in the formation of the cemetery, both to allow the boundary wall to be built, and because the trees, overgrown and crowding upon each other, required to be thinned. The tree on the summit has evidently been one of more than common interest, from the circumstance, vulgar and inexcusable as it is, of the initials of numerous visitors being cut in its bark.

I find the following account, in an old anonymous life of the Protector, the sixth edition of which was published in 1755, and on its title page affects to have been "impartially collected from the best historians, and several original MSS. Speaking of Cromwell's burial it states:

"After all, as the author of the compleat History of England observes in his notes, it remains a question, where his body was really buried: It was, says he, in appearance, in Westminster Abbey; some report it was carried below bridge, and thrown into the Thames; but 'tis most probable that 'twas buried in Naseby field. This account, continues he, is given, as averred, and ready to be deposed to, if occasion required, by Mr. Barkstead, son to Barkstead the Regicide, who was about fifteen years old at the time of Cromwell's death; That the said Barkstead his father, being lieutenant of the tower, and a great confidant of Cromwell's, did, among such other confidants, in the time of his illness, desire to know where he would be buried, to which the Protector answered—'*Where he had obtained the greatest victory and glory, and as nigh the spot as could be*

guessed where the heat of the action was, viz. in the field of Naseby, Com. Northampton : which accordingly, was thus performed : At midnight, soon after his death, the body (being first embalmed and wrapt in a leaden coffin) was in a hearse conveyed to the said field, Mr. Barkstead himself attending by order of his father, close to the hearse. Being come to the field, they found, about the midst of it, a grave dug about nine foot deep, with the green sod carefully laid on one side, and the mould on the other ; in which the coffin being put, the grave was instantly filled up, and the green sod laid exactly flat upon it, care being taken that the surplus mould should be clean removed. Soon after the like care was taken that the field should be entirely ploughed up, and it was sown three or four years successively with corn.’—Several other material circumstances, says the forementioned author, the said Mr. Barkstead (who now frequents Richard’s Coffee House within Temple Bar) relates, too long to be here inserted.

“ It is, I think pretty certain that Oliver’s corpse was not really interred in Westminster Abbey ; and consequently, that it was not his body that was afterwards taken up and hanged at Tyburn for his ; but whether this account of its being buried in Nasby field, or the other of its being sunk in the Thames, is most probable, I cannot say. What is said of the former we have seen ; and the other was related by a gentlewoman who attended OLIVER in his last sickness, as we are told by the author of the History of England, during the reigns of the Royal House of Stuart. She told him that the day after the Protector’s death, it was consulted how to dispose of his corpse ; when it was concluded, that considering the malice of the cavaliers, it was most certain they would insult the body of their most dreadful enemy,

if ever it should be in their power ; to prevent which it was resolved to wrap it up in lead, to put it on board a barge, and sink it in the deepest part of the Thames ; which was undertaken and performed by two of his near relations, and some trusty soldiers, the following night."

I do not think it worth while to enter further into the subject. With many other hypotheses not saved from the gulph of oblivion by the pen of faithful historians, it will probably remain unsettled, and hardly be considered worthy of further investigation.

The form of this mound has been preserved, and the annexed illustration presents a fair view as seen in the approach to it from the chapel. A stone slab, with a copy of the epitaph inscribed on Dr. Watts's tomb, in Bunhill Fields, is placed upon it.

Repulsive to many as always will be the characters of those who, from the best, and it *may* even be from justifiable, motives, take an active part against the sovereign authority—the memory of Fleetwood ought to be rescued from the opprobrium which deservedly rests upon the names and characters of some of his contemporaries. Mr. Southey says, that

Fleetwood is known as one who was more remarkable for his ambition than his abilities ; but, in Dr. Watts's words, ' his name is in honour among the churches,' and not undeservedly ; for, that he was an amiable man in the relations of private life appears certain, and he gave proof of being a conscientious one, both in prosperity, and what to him were evil days. When fiscal persecution was at its worst height, the fine levied at

Stoke Newington upon Sir John Hartopp and others, (upon whom it is probable that a small portion of the burden fell) amounted to 6,000 or 7,000 pounds.*

Fleetwood's character must have possessed recommendations in the eyes of his enemies, and this is proved by the leniency with which he was treated after the Restoration, and by being allowed to retire to his seat at Newington, where he at last ended his days in peace,—and, as a quiet and inoffensive citizen, far more “sinned against than sinning.”

The burial of Fleetwood's wife is thus entered in the parish register of Stoke Newington :

“Bridget Fleetwood, buried September
5th, 1681.”

The general died in 1692, and was buried in Bunhill Fields.

The far more interesting associations which attach themselves to Abney Park by its connexion with ISAAC WATTS were amongst the most important results of Fleetwood's residence here ; for Sir John Hartopp, whose family possessed large landed estates in the county of Leicester, married one of his daughters. This lady is stated not to have been the issue of his

* The epithet “fiscal” is, perhaps, an inappropriate mode of describing the tyranny and injustice of taxing conscience, for the benefit of the hierarchy and priesthood of that age. The “fiscal” nature of the persecution was the least atrocious part of the system.

marriage with Ireton's widow, but by a former wife, who was sole heiress of Thomas Smith, Esq. of Winston, in Norfolk. As instructor of Sir John Hartopp's children, Dr. Watts, then but a very young man, commenced his long connexion with Stoke Newington and this estate.*

ISAAC WATTS,

Celebrated for his wisdom—revered for his piety—beloved for his constant but unostentatious charity—commanding the respect of the learned and unlearned—the companion of philosophers, and the guide of childhood—the instructor of youth, and the comforter of the afflicted, the aged, and the dying,—ISAAC WATTS, the *Poet*, the *Logician*, and the *Divine*, deserves, and has obtained a more imperishable record, than the short biography of these humble pages can bestow; and it may be safely predicted that, whenever and wherever the English language shall be spoken—then and there will the innocent prattle of childhood, and the aspirations of old age, alike freshen the memory of his name.

Abney Park is *consecrated*, in the best and purest meaning of the term, to the minds and feelings of all intelligent Christians, by its having been the favoured residence of this gifted man,—for we have seen that, in the turret of

* “Came to Sir John Hartopp's, to be a tutor to his son at Newington, Oct. 15, 1696.”—Dr. Watts's Diary.

the venerable mansion which adorns the ground, many of his works—literary and religious—were composed ; some of the ancient trees which now throw their broad shadows over the tombs of the departed were planted by his hands ; and here, after a life of labour, and almost constant physical pain, and never-ceasing endeavours to do good, he closed his eyes in peace. To such a man may be safely applied the beatitude of the Apocalypse :

“ Blessed are the dead which die in the Lord, *for they rest from their labours, and THEIR WORKS DO FOLLOW THEM.*”

It would be an omission, almost inexcusable, to close the notice of the historical and other interesting associations of the Abney Park Cemetery, without some allusion to the life and works of this excellent man. The author cannot but avow, what would else be at once discerned, his utter incompetency to present an original criticism upon the subject, although he has endeavoured to prepare himself for the task, by a careful perusal of the various biographies which have been published. The principal of these are the composition of Dr. Johnson, forming one of the “Lives of the Poets ;” the work of Dr. Gibbons, the friend and contemporary of Watts ; a brief account published by the late Mr. Palmer, of Hackney ; and the more finished and comprehensive work of the Rev. Mr. Milner, the author of the “Seven Churches of Asia.”

The work of Mr. Palmer was intended, in

some degree, as a criticism on the performance of Dr. Johnson, and a defence of Dr. Watts upon some points of theology, about which it appeared that he was not altogether clear and decisive.

The work of Mr. Milner is distinguished for its research, its candour, and its style ; and is, in truth, an interesting biography. A few years since, an edition of Watts's Lyric Poems was published, to which was prefixed a short memoir from the pen of Dr. Southey. In this instance, as in most others, where religious biography is his subject—and especially of those with whose theological opinions he has no sympathy—the Laureate has signally failed in producing anything but a meagre outline, not free from prejudice, and hardly worthy of the name of a Life of Watts.

Dr. Johnson's sketch is, on the contrary, much to be admired for its almost unexampled candour and fairness, and for the brilliant style in which it is executed. It is, moreover, chiefly confined to a review of the moral, and religious and literary character of Watts, without attempting to figure away upon the debateable ground of polemical Theology ; but presenting us simply with a beautiful dissertation upon the whole character of the man. On these accounts it is with preference presented to the reader :

“ISAAC WATTS was born July 17th, 1674, at Southampton, where his father, of the same name, kept a boarding school for young gentlemen, though

common report makes him a shoemaker.* He appears, from the narrative of Dr. Gibbons, to have been neither indigent nor illiterate.

"Isaac, the eldest of nine children, was given to books from his infancy ; and began, we are told, to learn Latin when he was four years old, I suppose, at home. He was afterwards taught Latin, Greek, and Hebrew, by Mr. Pinhorn, a clergyman, master of the Free-school at Southampton, to whom the gratitude of his scholar afterwards inscribed a Latin ode.

"His proficiency at school was so conspicuous, that a subscription was proposed for his support at the University ; but he declared his resolution of taking his lot with the Dissenters. Such he was, as every Christian church would rejoice to have adopted.

"He therefore repaired, in 1690, to an academy taught by Mr. Rowe, where he had for his companions and fellow-students Mr. Hughes the poet, and Dr. Horte, afterwards Archbishop of Tuam. Some Latin Essays, supposed to have been written as

* From Dr. Gibbons's Memoir, and Mr. Milner's work, it is certain that this was not Mr. Watts's calling. While Isaac Watts was yet an infant at his mother's breast, his father was suffering a cruel imprisonment for his religious opinions, and Mr. Milner informs us, that "family tradition has recorded the fact, that, during his imprisonment, the youthful and sorrowing mother has been known to seat herself on the steps of her husband's prison-house suckling this child of promise." The same Biographer adds, "the trials of the parents made, as may be conceived, a deep impression on the mind of the son. The adversities of his early years were remembered by him in after life ; and doubtless here originated that ardent attachment to civil and religious liberty which marked his character, and which led his muse to hail its establishment with exultation when the dynasty of the tyrannical Stuarts was driven from the throne."

exercises at his academy, shew a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study.

“He was, as he hints in his *Miscellanies*, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the Glyconic measure, written when he was seventeen, are remarkably easy and elegant. Some of his other odes are deformed by the Pindaric folly then prevailing, and are written with such neglect of all metrical rules as is without example among the ancients; but his diction, though perhaps not always pure, has such copiousness and splendour, as shews that he was but a very little distance from excellence.

“His method of study was to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another.

“With the congregation of his tutor Mr. Rowe, who were, I believe, Independents, he communicated in his nineteenth year.

“At the age of twenty he left the academy, and spent two years in study and devotion at the house of his father, who treated him with great tenderness; and had the happiness, indulged to few parents, of living to see his son eminent for literature and venerable for piety.

“He was then entertained by Sir John Hartopp five years, as domestic tutor to his son; and in that time particularly devoted himself to the study of the Holy Scriptures; and, being chosen assistant to Dr. Chauncey, preached the first time on the birthday that completed his twenty-fourth year; probably considering that as the day of a second nativity, by which he entered on a new period of existence.

"In about three years he succeeded Dr. Chauncey ; but, soon after his entrance on his charge, he was seized by a dangerous illness, which sunk him to such a weakness, that the congregation thought an assistant necessary, and appointed Mr. Price. His health then returned gradually ; and he performed his duty till (1712) he was seized by a fever of such violence and continuance, that from the feebleness which it brought upon him he never perfectly recovered.

"This calamitous state made the compassion of his friends necessary, and drew upon him the attention of Sir Thomas Abney, who received him into his house ; where, with a constancy of friendship and uniformity of conduct not often to be found, he was treated for thirty-six years* with all the kindness that friendship could prompt, and all the attention that respect could dictate. Sir Thomas died about eight years afterwards ; but he continued with the lady and her daughters to the end of his life. The lady died about a year after him. .

"A coalition like this, a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial ; and I will not withhold from the reader Dr. Gibbons's representation, to which regard

* A large portion of this period was passed at Sir Thomas Abney's seat at Theobald's, an estate adjoining the mansion which Raleigh erected for a favourite residence, and where he entertained his Royal Mistress and her court. A summer arbour composed of old laurels and other evergreens is now standing in the gardens belonging to Lady Huntingdon's college, which is said to have been formed by Dr. Watts, and which from its peculiar shape as well as history has received the cognomen of the "Doctor's wig."

is to be paid as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides.

“ Our next observation shall be made upon that remarkably kind Providence which brought the Doctor into Sir Thomas Abney’s family, and continued him there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God, and good of his generation, he is seized, with a most violent and threatening fever, which leaves him oppressed with great weakness, and puts a stop at least to his public services for four years. In this distressing season, doubly so to his active and pious spirit, he is invited to Sir Thomas Abney’s family, nor ever removes from it till he had finished his days. Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any care of his own, he had everything which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies. Here he dwelt in a family, which for piety, order harmony, and every virtue was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and the other advantages, to sooth his mind and aid his restoration to health ; to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this most happy event, he might, as to outward view, have feebly, it may be painfully, dragged on through many more years of languor, and inability for public service, and even for profitable study, or perhaps might have sunk into his grave under the overwhelming load of infirmities in the midst of his days ; and thus the church and world would have been deprived of those many excellent

sermons and works, which he drew up and published during his long residence in this family. In a few years after his coming hither, Sir Thomas Abney dies; but his amiable consort survives, who shews the Doctor the same respect and friendship as before, and most happily for him, and great numbers besides; for, as her riches were great, her generosity and munificence were in full proportion; her thread of life was drawn out to a great age, even beyond that of the Doctor's; and thus this excellent man, through her kindness, and that of her daughter, the present Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished; and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy.'

"If this quotation has appeared long, let it be considered that it comprises an account of six and thirty years, and those the years of Dr. Watts.

"From the time of his reception into this family, his life was no otherwise diversified than by successive publications. The series of his works I am not able to deduce; their number and their variety shew the intenseness of his industry, and the extent of his capacity.

"He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He shewed them, that zeal and purity might be expressed and enforced by polished diction.

"He continued to the end of his life a teacher of a congregation; and no reader of his works can doubt his fidelity or diligence. In the pulpit, though his

low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. I once mentioned the reputation which Mr. Foster had gained by his proper delivery to my friend Dr. Hawkesworth, who told me, that, in the art of pronunciation he was far inferior to Dr. Watts.

“Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons, but having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers.

“He did not endeavour to assist his eloquence by any gesticulations; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it.

“At the conclusion of weighty sentences he gave time, by a short pause, for the proper impression.

“To stated and public instruction he added familiar visits and personal application, and was careful to improve the opportunities which conversation offered of diffusing and increasing the influence of religion.

“By his natural temper he was quick of resentment, but by his established and habitual practice, he was gentle, modest, and inoffensive. His tenderness appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue, though the whole was not a hundred a year; and for children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction,

adapted to their wants and capacities, from the dawn of reason, through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer, who is it at one time combating with Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is, perhaps, the hardest lesson that humility can teach.

“As his mind was capacious, his curiosity extensive, and his industry continual, his writings are very numerous, and his subjects various. With his theological works I am only enough acquainted to admire his meekness of opposition, and his mildness of censure. It was not only in his book, but in his mind, that *orthodoxy* was united with *charity*.

“Of his philosophical pieces, his *Logic* has been received into the universities, and therefore wants no private recommendation; if he owes part of it to Le Clerc, it must be considered that no man, who undertakes merely to methodise or illustrate a system, pretends to be its author.

“In his metaphysical disquisitions, it was observed by the late learned Mr. Dyer, that he confounded the idea of *space* with that of *empty space*, and did not consider, that though space might be without matter, yet matter, being extended, could not be without space.

“Few books have been perused by me with greater pleasure than his ‘*Improvement of the Mind*,’ of which the radical principle may, indeed, be found in Locke’s ‘*Conduct of the Understanding* ;’ but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of in,

structing others may be charged with deficiency in his duty, if this book is not recommended.

"I have mentioned his treatises of theology as distinct from his other productions; but the truth is, that whatever he took in hand was, by his incessant solicitude for souls, converted to Theology. As piety predominated in his mind, it is diffused over his works: under his direction it may be truly said, *Theologiæ Philosophia Ancillatur*, philosophy is subservient to evangelical instruction; it is difficult to read a page without learning, or at least wishing, to be better. The attention is caught by indirect instruction, and he that sat down only to reason is on a sudden compelled to pray.

"It was, therefore, with great propriety that, in 1728, he received from Edinburgh and Aberdeen an unsolicited diploma, by which he became a Doctor of Divinity. Academical honours would have more value, if they were always bestowed with equal judgment.

"He continued many years to study and to preach, and to do good by his instruction and example; till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and, being no longer capable of public duty, he offered to remit the salary appendant to it; but his congregation would not accept the resignation.

"By degrees his weakness increased, and at last confined him to his chamber and his bed; where he was worn gradually away without pain, till he expired, November 25th, 1748, in the seventy-fifth year of his age.

"Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who

are lisping their first lessons, to the enlightened readers of Malebranche and Locke ; he has left neither corporeal nor spiritual nature unexamined ; he has taught the Art of Reasoning, and the Science of the Stars.

“ His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance ; for it would not be safe to claim for him the highest rank in any single denomination of literary dignity ; yet, perhaps, there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits.

“ As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is now associated. For his judgment was exact, and he noted beauties and faults with very nice discernment ; his imagination, as the ‘ Dacian Battle ’ proves, was vigorous and active, and the stores of knowledge were large by which his fancy was to be supplied. His ear was well-tuned, and his diction was elegant and copious. But his devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction. It is sufficient for Watts to have done better than others what no man has done well.

“ His poems on other subjects seldom rise higher than might be expected from the amusements of a Man of Letters, and have different degrees of value as they are more or less laboured, or as the occasion was more or less favourable to invention.

“ He writes too often without regular measures, and too often in blank verse : the rhymes are not always sufficiently correspondent. He is particularly

unhappy in coining names expressive of characters. His lines are commonly smooth and easy, and his thoughts always religiously pure ; but who is there that, to so much piety and innocence, does not wish for a greater measure of sprightliness and vigour ? He is at least one of the few poets with whom youth and ignorance may be safely pleased : and happy will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his non-conformity,* to copy his benevolence to man, and his reverence to God."

During the period of Dr. Watts's residence in the family of Sir John Hartopp, he formed an intimate friendship with Mr. Gunston, who possessed the old manor-house and grounds, and was, therefore, his next neighbour. A row of "reverend elms" consecrated to their friendship, are still standing in Abney Park, and form the fine old avenue leading to the northern end of the chapel.

I think Mr. Milner is mistaken in associating the old† mansion with the names of Queen Elizabeth and Leicester. The ancient manor-house was situated in another part of the parish, and was pulled down in 1695. The site was afterwards let on building leases. Thomas Sutton, the founder of the Charter-house, occasionally resided there, after his marriage with Mr. Dudley's widow ; and it has been con-

* The more liberal and judicious reader will pardon this little slip of the Doctor's pen ; or look upon it as one of those "flings" in which he could not avoid indulging.

† The mansion at Abney Park, although latterly made the manorial residence, was never the *manor*-house.

sidered probable, that, previously to her second marriage, it was let to the Earl of Leicester, who was a relation of her former husband. The arms of Dudley, with an earl's coronet and the order of the garter, were taken some time ago from a house near the site of the ancient manor-house.

The present mansion was built by Mr. Gunston, while he possessed this manor, and was completed in the year 1700. Dr. Watts and his friend had together watched the erection of the now venerable pile, and there still remain many interesting memorials of their friendship, and of Dr. Watts's subsequent residence. In the turret, upon the roof, many of his literary and religious works were composed ; and, associated so entirely as this spot is with his venerable character and name, it possesses no common interest for the admirers of genius and piety.

The room in which Watts died has been always an object of notice to successive tenants and visitors. Mrs. Elizabeth Abney, the last of the family, died here in the year 1782. Of this lady Mr. Milner, in a note to his work, informs us, that the late Dr. Winter was accustomed to relate an anecdote of his early life with great glee : "Dressed in the costume of a belle of George the First's reign, with formidable hoop and all the appurtenances of the ancient régime, her appearance betokened considerable antiquity. On being introduced to her presence, the youth was abashed ; but the good dame, by way of being familiar, asked

him, how old he thought she was. The awe-struck youngster replied, "Madam, 900 years!"

There is an apartment in the mansion ornamented in a costly manner, called *the painted room*, on which very considerable expense must have been lavished. The mouldings are richly gilt, and the panels on the sides of the room are painted with subjects taken from Ovid. On the window-shutters are some pictorial delineations, which are said to be the production of Watts's pencil, and are intended as emblematic of death and grief, with the Gunston and Abney arms painted under the respective figures.

It is certain that this branch of the fine arts was one to which he had paid attention; and some of his paintings, amongst which are enumerated the heads of Democritus, Heraclitus, Aristotle, and Alexander, are said to have been executed with great skill.

Dr. Watts's friendship and high regard for Gunston were evidently very great; and, after his friend's decease, in 1701, he composed a warm and affectionate elegy to his memory, which he presented to his sister, Lady Abney, at that time the lady-mayoreess.

This poem contains so many allusions to the house and to the grounds which now form the Cemetery, that I have thought it hardly right to withhold it from the many who, now, perhaps for the first time, as being proprietors of the cemetery, or having friends interred within its sacred precincts, feel an interest in all the historical and poetical associations connected with it. If the composition may not be classed

high in the scale of poetic excellence, it will be difficult to find in the wide range of English verse, an elegy—not written for publication, but intended merely as a solace for the private grief of a surviving sister—with fewer defects, and abounding with more vivid description and warmer affection.

A FUNERAL POEM

ON THE DEATH OF

THOMAS GUNSTON, ESQ.

PRESENTED TO THE

RIGHT HONOURABLE, THE LADY ABNEY,

LADY MAYORESS OF LONDON,

JULY, 1701.

“MADAM,

“Had I been a common mourner at the funeral of the dear gentleman deceased, I should have laboured after more of art in the following composition, to supply the defect of nature, and to feign a sorrow; but the uncommon condescension of his friendship to me, the inward esteem I pay his memory, and the vast and tender sense I have of the loss, make all the methods of art needless, whilst natural grief supplies more than all.

“I had resolved, indeed, to lament in sighs and silence, and frequently checked the too forward muse; but the importunity was not to be resisted; long lines of sorrow flowed in upon me ere I was aware, whilst I took many a solitary walk in the garden adjoining to his seat at Newington; nor could I free myself from the crowd of melancholy ideas. Your Ladyship will find throughout the poem, that the fair and unfinished building* which he had just raised for him-

* The manor-house, now standing in the grounds of the cemetery.

self, gave all the turns of mourning to my thoughts ; for I pursued no other topic of elegy than what my passion and my senses led me to.

“ The poem roves, as my eyes and grief did, from one part of the fabric to the other ; it rises from the foundation, salutes the walls, the doors, and the windows, drops a tear upon the roof, and climbs the turret,* that pleasant retreat, where I promised myself many sweet hours of his conversation ; there my song wanders amongst the delightful subjects, divine and moral, which used to entertain our happy leisure ; and thence descends to the fields and the shady walks, where I so often enjoyed his pleasing discourse ; my sorrows diffuse themselves there without a limit : I had quite forgotten all scheme and method of writing, till I correct myself, and rise to the turret again to lament that desolate seat. Now if the critics laugh at the folly of the muse for taking too much notice of the golden ball, let them consider that the meanest thing that belonged to so valuable a person, still gave some fresh and doleful reflections : and I transcribe nature without rule, and represent friendship in a mourning dress, abandoned to the deepest sorrow, and with a negligence becoming woe unfeigned.

“ Had I designed a complete elegy, Madam, on your dearest brother, and intended it for public view, I should have followed the usual forms of poetry, so far at least, as to spend some pages in the character and praises of the deceased, and thence have taken occasion to call mankind to complain aloud of the universal and unspeakable loss ; but I wrote merely for myself as a friend of the dead, and to ease my full soul by breathing out my own complaints. I knew his

* The turret of the manor-house.

character and virtues so well, that there was no need to mention them while I talked only with myself; for the image of them was ever present with me, which kept the pain at the heart intense and lively, and my tears flowing with my verse.

"Perhaps your Ladyship will expect some divine thoughts and sacred meditations, mingled with a subject so solemn as this is: had I formed a design of offering it to your hands, I had composed a more Christian poem: but it was grief purely natural for a death so surprising that drew all the strokes of it, and therefore my reflections are chiefly of a moral strain. Such as it is, your Ladyship requires a copy of it; but let it not touch your soul too tenderly, nor renew your own mournings. Receive it, Madam, as an offering of love and tears at the tomb of a departed friend, and let it abide with you as a witness of that affectionate respect and honour that I bore him; all which, as your Ladyship's most rightful due, both by merit and by succession, is now humbly offered, by,

"Madam,

"Your Ladyship's most hearty and obedient Servant,
"I. WATTS."

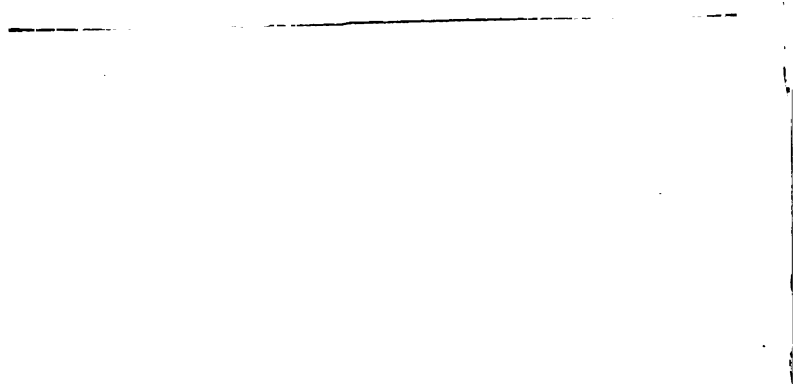
TO THE DEAR MEMORY OF MY HONOURED FRIEND,

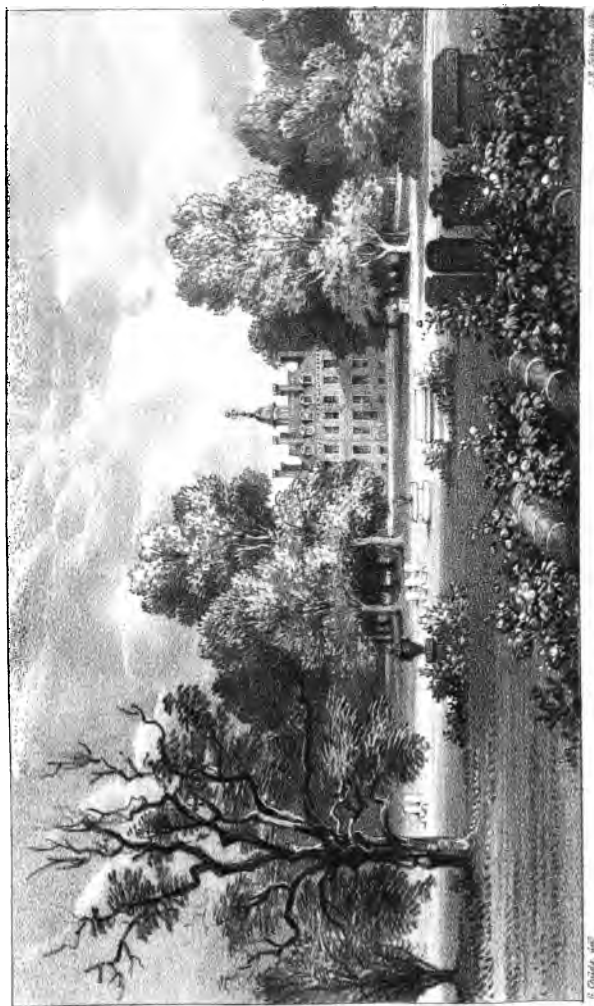
THOMAS GUNSTON, ESQ.,

Who died November 11, 1700, when he had just finished his seat at Newington.

Of blasted hopes, and of short withering joys,
Sing, heavenly Muse. Try thine ethereal voice
In funeral numbers and a doleful song;
Gunston the just, the generous, and the young,







THE MANSION HOUSE, AS SEEN FROM THE CHAPEL.

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Gunston the friend, is dead. O empty name
Of earthly bliss ! 'tis all an airy dream,
All a vain thought ! our soaring fancies rise
On treacherous wings ! and hopes that touch the skies
Drag but a longer ruin through the downward air,
And plunge the fallen joy still deeper in despair.

How did our souls stand flatter'd and prepar'd
To shout him welcome to the seat he rear'd !
There the dear man should see his hopes complete,
Smiling, and tasting ev'ry lawful sweet
That peace and plenty brings, while numerous years
Circling delightful play'd around the spheres :
Revolving suns should still renew his strength,
And draw the common thread to an unusual length,
But hasty fate thrusts her dread shears between,
Cuts the young life off, and shuts up the scene.
Thus airy pleasure dances in our eyes,
And spreads false images in fair disguise,
T' allure our souls, till just within our arms
The vision dies, and all the painted charms
Flee quick away from the pursuing sight,
Till they are lost in shades, and mingle with the night.

Muse, stretch thy wings, and thy sad journey bend
To the fair fabric that thy dying friend
Built nameless : 'twill suggest a thousand things
Mournful and soft as my Urania sings.

How did he lay the deep foundations strong,
Marking the bounds, and rear the walls along
Solid and lasting ! there a numerous train
Of happy Gunstons might in pleasure reign,
While nations perish, and long ages run,
Nations unborn, and ages unbegun :

Not time itself should waste the blest estate,
Nor the tenth race rebuild the ancient seat.
How fond our fancies are ! the founder dies
Childless ; his sisters weep and close his eyes,
And wait upon his hearse with never-ceasing cries.
Lofty and slow it moves to meet the tomb,
While weighty sorrow nods on every plume ;
A thousand groans his dear remains convey,
To his cold lodging in a bed of clay,
His country's sacred tears well-watering all the way.
See the dull wheels roll on the sable load ;
But no dear son to tread the mournful road,
And fondly kind drop his young sorrows there,
The father's urn bedewing with a filial tear.
O had he left us one behind, to play
Wanton about the painted hall, and say,
'This was my father's !—with impatient joy
In my fond arms I'd clasp the smiling boy,
And call him my young friend : but awful fate,
Design'd the mighty stroke as lasting as 'twas great.

And must this building, then, this costly frame,
Stand here for strangers ? Must some unknown name
Possess these rooms, the labours of my friend ?
Why were these walls raised for this hapless end ?
Why these apartments all adorn'd so gay ?
Why his rich fancy lavish'd thus away ?
Muse, view the paintings, how the hovering light
Plays o'er the colours in a wanton flight,
And mingled shades, wrought in by soft degrees,
Give a sweet foil to the charming piece !
But night, eternal night, hangs black around
The dismal chambers of the hollow ground,
And solid shades unmingled round his bed,
Stand hideous : earthy fogs embrace his head,

And noisome vapours glide along his face,
Rising perpetual. Muse, forsake the place,
Flee the raw damps of the unwholesome clay,
Look to his airy spacious hall, and say,
“How has he changed it for a lonesome cave,
Confined and crowded in a narrow grave!”

Th’ unhappy house looks desolate and mourns,
And every door groans doleful as it turns;
The pillars languish; and each lofty wall,
Stately in grief, laments the Master’s fall,
In drops of briny dew; the fabric bears
His faint resemblance, and renews my tears,
Solid and square it rises from below:
A noble air without a gaudy show
Reigns thro’ the model, and adorns the whole,
Manly and plain. Such was the builder’s soul.

O how I love to view the stately frame,
That dear memorial of the best-lov’d name!
Then could I wish for some prodigious cave,
Vast as his seat, and silent as his grave,
Where the tall shades stretch to the hideous roof,
Forbid the day, and guard the sunbeams off;
Thither, my willing feet, should ye be drawn
At the grey twilight, and the early dawn.
There sweetly sad should my soft minutes roll,
Numb’ring the sorrows of my drooping soul.
But these are airy thoughts! substantial grief
Grows by those objects that should yield relief;
Fond of my woes I heave my eyes around,
My grief from every prospect courts a wound;
Views the green gardens, views the smiling skies,
Still my heart sinks, and still my cares arise;
My wand’ring feet round the fair mansion rove,
And there to soothe my sorrows I indulge my love.

Oft have I laid the awful Calvin by,
And the sweet Cowley, with impatient eye
To see those walls, pay the sad visit there,
And drop the tribute of an hourly tear :
Still I behold some melancholy scene,
With many a pensive thought, and many a sigh
between.

Two days ago, we took the evening air,
I, and my grief, and my Urania there ;
Say, my Urania, how the western sun
Broke from black clouds, and in full glory shone,
Gilding the roof, then dropt into the sea,
And sudden night devour'd the sweet remains of day ;
Thus the bright youth just rear'd his shining head
From obscure shades of life, and sunk among the dead.
The rising sun adorn'd with all his light
Smiles on these walls again : but endless night
Reigns uncontroll'd where the dear Gunston lies,—
He's set for ever, and must never rise.
Then why these beams, unseasonable star,
These lightsome smiles descending from afar,
To greet a mourning house ? In vain the day
Breaks through the windows with a joyful ray,
And marks a shining path along the floors,
Bounding the evening and the morning hours.
In vain it bounds them : while vast emptiness,
And hollow silence, reigns through all the place,
Nor heeds the cheerful change of nature's face.
Yet nature's wheels will on without controul,
The sun will rise, the tuneful spheres will roll,
And the twonightly bears walk round and watch the pole.

See, while I speak, high on her sable wheel
Old Night advancing climbs the eastern hill :
Troops of dark clouds prepare her way ; behold,
How their brown pinions edged with evening gold,

Spread shadowing o'er the house, and glide away,
Slowly pursuing the declining day !
O'er the broad roof they fly their circuit still,
Thus days before they did and days to come they will;
But the black cloud that shadows o'er his eyes,
Hangs there unmoveable, and never flies ;
Fain would I bid the envious gloom be gone ;
Ah, fruitless wish ! how are his curtains drawn
For a long evening that despairs the dawn !

Muse, view the turret : just beneath the skies,
Lonesome it stands, and fixes my sad eyes,
As it would ask a tear. O sacred seat,
Sacred to friendship ! O divine retreat !
Here did I hope my happy hours t' employ,
And fed beforehand on the promised joy,
When weary of the noisy town, my friend
From mortal cares retiring, should ascend
And lead me thither. We alone would sit
Free and secure of all intruding feet ;
Our thoughts should stretch their longest wings, and
rise,
Nor bound their soarings by the lower skies :
Our tongues should aim at everlasting themes,
And speak what mortals dare, of all the names
Of boundless joys and glories, thrones and seats
Built high in heaven for souls: we'd trace the streets
Of golden pavement, walk each blissful field,
And climb and taste the fruits the spicy mountains yield:
Then would we swear to keep the sacred road,
And walk right upwards to that blest abode ;
We'd charge our parting spirits there to meet,
There, hand in hand, approach th' Almighty seat,
And bend our heads adoring at our Maker's feet.

Thus should we mount on bold advent'rous wings
In high discourse, and dwell on heavenly things,

While the pleased hours in sweet succession move,
And minutes measured as they are above,
By ever-circling joys, and ever-shining love.

Anon our thoughts should lower their lofty flight,
Sink by degrees, and take a pleasing sight,
A large round prospect, of the spreading plain,
The wealthy river, and his winding train,
The smoky city, and the busy men.
How we should smile to see degenerate worms
Lavish their lives, and fight for airy forms
Of painted honour, dreams of empty sound,
Till envy rise, and shoot a secret wound
At swelling glory—straight the bubble breaks,
And the scenes vanish, as the man awakes ;
Then the tall titles, insolent and proud,
Sink to the dust, and mingle with the crowd.

Man is a restless thing : still vain and wild,
Lives beyond sixty, nor outgrows the child :
His hurrying lusts still break the sacred bound
To seek new pleasures on forbidden ground,
And buy them all too dear. Unthinking fool,
For a short dying joy to sell a deathless soul !
'Tis but a grain of sweetness they can sow,
And reap the long sad harvest of immortal woe.

Another tribe toil in a different strife,
And banish all the lawful sweets of life,
To sweat and dig for gold, to hold the ore,
Hide the dear dust yet darker than before,
And never dare to use a grain of all the store.

Happy the man that knows the value just
Of earthly things, nor is enslaved to dust.
'Tis a rich gift the skies but rarely send
'To fav'rite souls. Then happy thou, my friend,

For thou hadst learnt to manage and command
The wealth that heaven bestow'd with liberal hand ;
Hence this fair structure rose ; and hence this seat
Made to invite my not unwilling feet :
In vain 'twas made ! for we shall never meet,
And smile, and love, and bless each other here ;
The envious tomb forbids thy face t' appear,
Detains thee, Gunston, from my longing eyes,
And all my hopes lie buried where my Gunston lies.

Come hither, all ye tenderest souls, that know
The heights of fondness, and the depths of woe ;
Young mothers, who your darling babes have found
Untimely murder'd with a ghastly wound :
Ye frightened nymphs, who on the bridal bed
Clasp'd in your arms your lovers cold and dead,
Come ; in the pomp of all your wild despair,
With flowing eyelids, and disorder'd hair,
Death in your looks ; come, mingle grief with me,
And drown your little streams in my unbounded sea.

You sacred mourners of a nobler mould,
Born for a friend, whose dear embraces hold
Beyond all nature's ties ; you that have known
Two happy souls made intimately one,
And felt a parting stroke ; 'tis you must tell
The smart, the twinges, and the racks I feel :
This soul of mine that dreadful wound has borne ;
Off from its side its dearest half is torn,
The rest lies bleeding, and but lives to mourn.
Oh infinite distress ! such raging grief
Should command pity, and despair relief.
Passion, methinks, should rise from all my groans,
Give sense to rocks, and sympathy to stones.

Ye dusky woods and echoing hills around,
Repeat my cries with a perpetual sound :

Be all ye flow'ry vales with thorns o'ergrown,
Assist my sorrows, and declare your own ;
Alas ! your lord is dead. The humble plain
Must ne'er receive his courteous feet again :
Mourn, ye gay smiling meadows, and be seen
In wintr'y robes, instead of youthful green ;
And bid the brook* that still runs warbling by,
Move silent on, and weep his useless channel dry.
Hither methinks the lowing herd should come,
And moaning turtles murmur o'er his tomb :
The oak shall wither, and the curling vine
Weep his young life out, while his arms untwine
Their amorous folds, and mix his bleeding soul with
mine.

Ye stately elms, in your long order mourn ;
Strip off your pride to dress your master's urn :
Here gently drop your leaves instead of tears :
Ye elms, the reverend growth of ancient years,
Stand tall and naked to the blust'ring rage
Of the mad winds ; thus it becomes your age
To shew your sorrows. Often ye have seen
Our heads reclined upon the rising green ;
Beneath your sacred shade diffused we lay ;
Here friendship reign'd with an unbounded sway ;
Hither our souls their constant off'rings brought,
The burdens of the breast and labours of the thought ;
Our opening bosoms, on the conscious ground,
Spread all the sorrows and the joys we found,
And mingled every care ; nor was it known
Which of the pains and pleasures were our own ;
Then with an equal hand and honest soul

* An ancient brook, which bounds a portion of Abney Park, and joins the Lea river near Old Ford.

We share the heap, yet both possess the whole,
And all the passions there through both our bosoms
roll.

By turns we comfort, and by turns complain,
And bear and ease by turns the sympathy of pain.

Friendship ! mysterious thing, what magic pow'rs
Support thy sway, and charm these minds of ours ?
Bound to thy foot, we boast our birthright still,
And dream of freedom, when we've lost our will,
And changed away our souls : at thy command
We snatch new miseries from a foreign hand,
To call them ours ; and, thoughtless of our ease,
Plague the dear self that we were born to please.
Thou tyranness of minds, whose cruel throne
Heaps on poor mortals sorrows not their own :
As though our mother Nature could no more
Find woes sufficient for each son she bore,
Friendship divides the shares, and lengthens out the
store."

Yet are we fond of thine imperious reign,
Proud of thy slavery, wanton in our pain,
And chide the courteous hand when death dissolves
the chain.

Virtue, forgive the thought ! the raving muse,
Wild and despairing, knows not what she does ;
Grows mad in grief, and in her savage hours
Affronts the name she loves and she adores.
She is thy votress too ; and at thy shrine,
O sacred friendship, offer'd songs divine,
While Gunston lived, and both our souls were thine.
Here to these shades at solemn hours we came,
To pay devotion with a mutual flame,
Partners in bliss. Sweet luxury of the mind !
And sweet the aid of sense ! Each ruder wind

Slept in its caverns, while an evening breeze
Fann'd the leaves gently, sporting through the trees ;
The linnet and the lark their vespers sung,
And clouds of crimson o'er the horizon hung ;
The slow declining sun with sloping wheels
Sunk down the golden day, behind the western hills.

Mourn, ye young gardens, ye unfinished gates,
Ye green enclosures and ye growing sweets ;
Lament, for ye our midnight hours have known,
And watch'd us walking by the silent moon
In conference divine, while heav'nly fire
Kindling our breasts, did all our thoughts inspire
With joys almost immortal ; then our zeal
Blazed and burnt high, to reach th' ethereal hill,
And love refined, like that above the poles,
Through both our arms round one another's souls
In rapture and embraces. Oh forbear,
Forbear, my song ! this is too much to hear,
Too dreadful to repeat, such joys as these
Fled from the earth for ever !——

Oh for a general grief ! let all things share
Our woes, that knew our loves ; the neighb'ring air,
Let it be laden with immortal sighs ;
And tell the gales, that every breath that flies
Over the fields should murmur and complain,
And kiss the fading grass, and propagate the pain.
Weep, all ye buildings, and the groves around,
For ever weep : this is an endless wound,
Vast and incurable. Ye buildings knew
His silver tongue, ye groves have heard it too ;
At that dear sound no more shall ye rejoice,
And I no more must hear the charming voice :
Woe to my drooping soul ! that heav'nly breath
That could speak life lies now congeal'd in death ;

While on its folded lips, all cold and pale,
Eternal chains and heavy silence dwell.

Yet my fond hope would hear him speak again,
Once more at least, one gentle word ; and then
Gunston, aloud I call : in vain I cry
Gunston aloud, for he must ne'er reply.
In vain I mourn, and drop these funeral tears :
Death, and the grave, have neither eyes nor ears :
Wand'ring, I tune my sorrows to the groves,
And vent my swelling griefs, and tell the winds our
loves ;
While the dear youth sleeps fast, and hears them not :
He hath forgot me. In the lonesome vault,
Mindless of Watt's and friendship, cold he lies,
Deaf and unthinking clay.——

But whither am I led ? This artless grief
Hurries the muse on, obstinate and deaf
To all the nicer rules, and bears her down
From the tall fabric to the neighbouring ground :
The pleasing hours, the happy moments past,
In these sweet fields reviving on my taste,
Snatch me away resistless, with impetuous haste.
Spread thy strong pinions once again, my song,
And reach the turret thou hast left so long :
O'er the wide roof its lofty head it rears,
Long waiting our converse ; but only hears
The noisy tumults of the realms on high :
The winds salute it, whistling as they fly,
Or jarring round the windows ; rattling showers
Lash the fair sides ; above, loud thunder roars :
But still the master sleeps ; nor hears the voice
Of sacred friendship, nor the tempest's noise :
An iron slumber sits on every sense ;
In vain the heavenly thunders strive to rouse it thence.

One labour more, my muse, the golden sphere
Seems to demand. See, through the dusky air
Downward it shines upon the rising moon ;
And, as she labours up to reach her noon,
Pursues her orb with repercussive light,
And streaming gold repays the paler beams of night ;
But not one ray can reach the darksome grave,
Or pierce the solid gloom that fills the cave
Where Gunston dwells in death. Behold, it flames
Like some new meteor, with diffusive beams,
Through the midheaven, and overcomes the stars ;
“ So shines thy Gunston’s soul above the spheres,”
Raphael replies, and wipes away my tears.
“ We saw the flesh sink down with closing eyes,
We heard thy grief shriek out, ‘ he dies ! he dies.’
Mistaken grief ! to call the flesh the friend.
On our fair wings did the bright youth ascend ;
All heav’n embraced him with immortal love,
And sung his welcome to the courts above.
Gentle Ithuriel led him round the skies ;
The buildings struck him with immense surprise :
The spires all radiant, and the mansions bright,
The roof high vaulted with ethereal light ;
Beauty and strength on the tall bulwarks sat
In heav’nly diamond ; and for every gate,
On golden hinges a broad ruby turns ;
Guards off the foe, and as it moves it burns ;
Millions of glories reign through every part ;
Infinite power and uncreated art
Stand here display’d, and to the stranger show
How it outshines the noblest seats below ;
The stranger fed his gazing powers awhile,
Transported : then, with a regardless smile,
Glanced his eye downward through the crystal
floor,
And took eternal leave of what he built before.”

Now, fair Urania, leave the doleful strain :
Raphael commands ; assume thy joys again.
In everlasting numbers sing, and say,
“ Gunston has moved his dwelling to the realms of
day ;
Gunston, the friend, lives still ; and give thy groans
away.”

GENERAL DESCRIPTION.

It will not be convenient to dilate upon matters of small importance, in entering upon a general description of the site of the cemetery, as this section of the chapter will be for the most part occupied with the more interesting account of the architectural details, and as the volume has already exceeded the limits originally assigned to it.

In selecting the site or locality of a cemetery, the nature of the soil is of so much importance with reference to the cost of excavation, and the facility of drainage, that to omit altogether any statement on this point, would be a tacit admission of the inferiority of Abney Park to other cemeteries in these respects ; and perhaps it would be difficult to find in the range of English gardens, thirty acres of land varying so distinctly, and, at places, so abruptly, in the nature and quality of their sub-soils.

The surface, after the removal of the turf, is composed of a fine vegetable mould, well adapted for horticultural purposes, as the health and size of the ancient trees, amongst which are some fine exotic specimens, and the kindly growth

of those lately planted in the aboretum, amply prove : and as the turf is for the most part of very old standing, the ground is what is called "virgin soil."*

In the upper portion of the estate, or that which has for its old description "the Wilderness," after passing through the upper stratum, the excavator arrives at a fine sand, of the kind used for household purposes. This, in the environs of London, is a valuable article of daily consumption, and many persons procure a decent livelihood by journeying into Hertfordshire with carts, and bringing it up to supply the London shop and house-keepers. The sand found in this part of Abney Park is inferior to none ; and were it not for the obvious disadvantage of breaking the surface, a ready and large source of profit would be at once presented to the proprietors. This stratum of sand averages a depth of twenty feet, and besides its intrinsic value as an article of commerce, has the advantage of being easy to work, so that an excavator may dig out and form two graves in this sandy soil, in half the time the same work could be accomplished in more stony ground or in the stiff clays.

This portion of the estate being admired for its picturesque appearance and more elevated position, is a favourite resort for those whose

* In the progress of the ground-work, the author was present at the finding, some feet under the surface, of a coin of Queen Elizabeth's reign, which had the appearance of being almost new.

business it is to select sites for tombs or vaults. The excavations made for these purposes produce large supplies of sand, and as soon as it is brought to the surface it is carefully carted away to a place of deposit, where it is readily sold at good remunerative prices. I believe that the Abney Park Cemetery is the only instance where the cost of excavating for graves or vaults is defrayed by the value of their contents.

Leaving the upper and descending to the lower portions of the ground the sand disappears, and a stiff, dry, yellow clay, extends to a depth of more than twenty feet. A portion of this clay consists of fine brick-earth; but although the purposes to which this spot is devoted, prevent the usual and *very profitable application* of this earth to the manufacture of bricks, there is an indirect advantage accruing from it, as the deep graves made in the clay can be finished without the expense of boarding placed down the sides to retain them until the corpse has been deposited.

There is also a third species of soil, which much abounds here, known by the name of the, London Clay. This is of a blue colour, stiff in working, very plastic in its nature, and almost free from stone. In none of these soils are any springs of water found.

In the course of the summer of 1839, a shaft, of the diameter of a common well, was sunk in the lowest portion of the cemetery, to the depth of twenty-five feet. This shaft was left open many months for the inspection of all strangers

and visitors, without any support whatever down the sides, and no water appeared, nor did the walls of the shaft fall in. Before the shaft was refilled with its contents, a well-borer was employed to dip to the depth of twenty-five feet from the bottom, and no water was even then found! and it was the opinion of the person so employed, that the dry soil would have extended in the whole depth eighty feet. It will probably be considered as a singular circumstance, that in excavating this shaft, a small piece of *plumbago*, or the black lead used for pencils, was found at about twenty feet from the surface, in a rough but perfectly pure state; and, in the same spot, small quantities of other metallic and crystal-like substances were found.

The species of soils in a great degree prove their natural dryness, and the chief thing was so to construct the drains, that the surface water, and that which had in the course of time penetrated downwards to the impervious clays, should be drained off. In the following description of the course of drainage made by the Company, it will be seen that this object has been completely effected.

It should also be stated here, that a source of revenue is obtained from the old mansion, of which Watts has so pathetically sung, which is still retained and has been let by the Directors of the Company, without any ground attached, (excepting the garden fronting Church Street,) to the committee of the Wesleyan Theological Institution. The connexion has a large number of students domiciled here under the able super-

intendence of the Rev. J. Farrar, who are prepared by him for the Wesleyan Ministry : and if upon any of these youthful aspirants after pulpit fame, the mantle of *Watts* should fall, great indeed will be the honour with which they will be regarded by their fellow-members of a section of the church-catholic, which in numbers, almost in wealth, in intelligence, and in piety, are perhaps inferior to no other.

THE ARCHITECTURAL DEPARTMENT.

In this section will be included a description of the drains, the roads, or drives and paths, the external inclosing walls, the entrance gates, lodges, and the chapel.

The varied nature of the soil would obviously render different systems of drainage necessary in various parts of the ground. The close compact clays required only that the water should not be allowed to rest upon them and saturate the superstratum, whilst it was necessary to cut through the light loam, and into the gravel and sand, where the water lay in a basin upon the deep clays, so that the substrata might be rendered and kept dry, for a sufficient depth, for the purposes of interment. The former object was effected by means of brick-barrelled drains, at from three feet six inches to five feet six inches below the surface, discharging by a ground cast-iron flap into a cesspool, which communicates with the brook by an outlet-drain, and is flapped in like manner to prevent the flood-

waters of the brook from entering the cesspool. Larger and more important drains, from twelve to twenty feet below the surface, take the water out of the sand and gravel, and discharge it, by a similar arrangement of flaps and cesspool, or dry well, into the brook. Man-holes, covered with cast-iron ribbed plates and strong stone landings under the roads, give the means of access to all the confluent insertions of drains, whilst rabbetted and perforated six-inch tile-drains, leading from the gullies to the sub-drains, and land tile-drains under the turf, cut off the access of water to the turf belts, and deliver it into the gully cesspools.

The aggregate lengths of constructed brick drains, extend nearly one mile and three quarters; whilst the cross and tile drains would be found, if their lengths were collected, to extend nearly four miles.

The roads and paths are laid out in such a manner as to give the greatest possible extent of available interment frontage, and ready access by them to all parts of the ground. The direction of many of the most important paths was dictated in a great degree by the existing ornamental timber and shrubs, and some reference was necessarily had to the course required for the main drains, which lie in every case under the roads and paths.* The entire

* There is a great advantage in constructing the drains under the walks and drives, because they can at all times be repaired or cleansed, without interference with the graves or vaults.

length of carriage drives and paths within the grounds, is nearly three miles.

The roads and paths are all formed with a bottoming of dry brick rubbish, an under-stratum of hard core, (which is the refuse of the dust-bins of London, and comprises broken glass, china, and pottery of all sorts,) and the super-stratum is of fine, clear, binding gravel, which, rolled down upon the hard core and brick rubbish, all being well drained both above and below, forms sound, dry, and durable ways.

The circuit of the grounds by the walls is one mile and 125 yards. Of this extent nearly five furlongs, or upwards of 1000 yards in length, is a new stock-brick wall, one and a half brick thick above the ground, with additional half brick piers, at intervals, on the outside. The walls stand upon a bed of concrete; and, from the concrete upwards, including footings and other substructions, they are from eleven to fourteen feet high; but, as in most parts, from two to four feet of the height is occupied as retaining wall to soil on the inside, they do not shew more than nine or ten feet above the ground; but on the outside, the heights are from ten to twelve feet clear of the sloping banks of the brook and fosse. These walls are not coped or covered, as under a less economical expenditure they might have been, with a weathered and throated stone coping, as the builders term it; but are merely covered with brick on edge in cement. One hundred yards in length, on the north side, are occupied by cast-iron railing, in panels or compartments, with

brick piers, having bold stone caps to terminate the compartments and secure the railing. The railing stands upon dwarf brick walls having a coping of Bramley-Fall stone, like that of the caps to the piers, and each bar has an enriched flower head. The effect of this introduction of iron railing is pleasing, as it opens a view from the grounds over Woodberry Down, and the beautiful country beyond, in the direction of Hornsey Wood, and over the ridge at the back of Stamford Hill—whilst it permits of the freer ventilation of the grounds themselves. The rest of the protecting boundary line is composed of the ancient inclosing walls, which have formed the original boundaries of the estate, and in some instances these old walls have been newly faced or pointed, to preserve the uniformity of the whole. An awkward projecting corner, at a short distance within the east entrance, has been masked by a neat circular wall, with square piers corniced, with three moulded blocks at each extremity, the piers being repeated upon the returns both ways to form compartments, with doors as entrances to tombs.

The principal display, however, has been made at the east, or principal, entrance—where a novel and generally admired composition, designed upon the ancient Egyptian style of architecture, as far as so unbending a style could be made to adapt itself to arrangements so different from those in which the style has descended to us. A more purely Egyptian design for this entrance was laid aside, on account of the expense that would have attended its

efficient execution: for the Directors and the Architect have always harmonized in opinion, that all constructions should be of sterling and durable materials. Hence the present design, though of a less pretending character, was unanimously preferred to one more characteristic, which must have been executed, if at all, in composition; as the judicious economy of the Directors of this cemetery properly restrained the expenditure within a certain limit.

The arrangement consists of an elevation, similar on both sides, of gate-piers, with cast-iron gates in the centre, and two lodges at the extremities as wings, connected with the centre by panels of iron work. The gate piers are four in number, and are of exactly similar form, size, and substance. Each pier rests upon a solid granite plinth, and the piers are of Portland stone: and attached pilasters, having coved caps on two sides of each in the direction of the length of the elevation, extend the generally square form of the pier from three feet to five feet in that direction. Massive capitals, of the same material, finely coved, and enriched with a simple and characteristic composition of leaves and lotus-flowers, on all four faces, above the bold torus which separates the capital from the body or shaft, complete the elevation of the piers, which are thus seventeen feet high from the ground to the apex of the weathered heads of the capitals. Each pier consists of three stones in the shaft, and the coved caps of the attached pilasters are cut out of the solid of the topmost of the three. Each cap is in one

block—the original size of which was five feet square, and three feet three inches deep—or a bulk equal to six tons in weight.

Massive cast-iron gates are hung to these piers by hinges and upon centres, the hinge attachments being let down into the joints of the stones with plugs which dowel the blocks and give the attachment a hold upon all. There are four gates nine feet nine inches high, and each gate is five feet wide—two being hung to fold in the central opening to admit carriages, and two singly as foot-entrance gates. The extent of the central compartment of gate-piers and gates is thus forty feet, including the outer attached pilasters, which, however, properly belong to the panels of iron railing connecting the wings with the centre. These panels are each twenty-five feet long in the clear, or twenty-seven feet from the shafts of the outer piers to the flanks of the lodges; and, the extent in front of the wings being each thirteen feet, the whole length of the composition is 118 feet.

The extremities or wings of the composition—the lodges—are lower than the central compartment, their height from the ground being but fifteen feet six inches. The centre thus retains its importance as the portal of the cemetery, and the wings exhibit their proper enrichments without appearing obtrusive. The returned joints or flanks of the wings are twenty-two feet in length upon the plinth, which is a continuation of that under the piers of the centre. Upon the rectangular granite plinth the

erections are of Portland stone, with the outer angles slightly inclined inwards upon all the faces, and with a bold torus or staff raised in the solid of the stone upon the four corners. This torus is returned horizontally upon the fronts and flanks, and above it is seated the cornice, a deep bold coving, with a projecting vertical face or fillet, perpendicular to the vertical face of the plinth below. The stone facing of these structures is backed up with stock brickwork in cement, and the roof covering is of Caithness stone, on cast-iron bearers covered with bitumen, drafted in such a manner as to carry the water away, and to appear a perfect flat in the view. A window upon each front, and two doors upon each inner flank of the lodges, are placed in recessed rectangular compartments—one door of each lodge being external or opening towards the high road, and the other leading to and from the grounds of the cemetery.

The general form and proportion of superstructure of these wings are drawn from the antique, and the proportions and contours of the mouldings are derived from ancient examples; but it is evident that the arrangements in detail, and the adaptation of these wings to the composition generally, being peculiar to the design, and its situation and object, could only be attempted in the spirit, as there is nothing in the ancient monuments that can be referred to for the letter. With the enrichments it is somewhat different, and of them, we have yet to speak.

In the centre of the coved cornice of each front of the wings, the characteristic, and it may be thought emblematic, Egyptian ornament—the winged orb—is introduced; and the same is repeated, but of smaller size, in the cornice, over the windows of the same fronts. These, without impairing the simplicity of the composition, certainly tend much to the beauty of its effect; and, aided by an equally characteristic but subdued enrichment in the covings over the doors on the flanks, give a degree of richness to the architecture which it could not receive from any other equally unpretending auxiliary. It may be added, however, that the style will admit of a much higher degree of enrichment, though the character of the work, and a due regard to economy, prohibited any thing more than it has received in the present case. Whilst speaking of the enrichments introduced, it is due to the artist to state, that they were modelled and drawn by, and executed under the superintendence of, Mr. Joseph Bonomi, who has passed so much time in Egypt, and in the study of the sculptural antiquities of that country, as to make him, perhaps, the most competent of any English artist for such a work. Mr. Bonomi has also introduced a significant hieroglyphic legend in connexion with the upper winged orbs of the fronts of the lodges. It has the authority of some eminent Egyptian students (for none we believe can be called *Egyptian scholars*) whom Mr. Bonomi consulted, and may be read “*The gates of the abode of the mortal part of man.*” This is re-

peated at each extremity of the winged orbs of the cornice of the fronts.

It has been said that the wings are connected with the central compartment by means of panels of iron-work. These stand upon a granite curb, which is a continuation of, and forms the connexion between, the plinths of the central piers and those of the wings; and the panels are capped by a bold moulded rail, which corresponds in form and size, and ranges with the torus under the coved caps of the attached pilasters before mentioned. The same capping runs through the gates also, and both panels and gates consist of stout cast-iron vertical bars, every alternate bar running through from the plinth to the capping, and the intermediate bar terminating with a lotus-flower head, above a middle rail. The height of these intermediate bars from the ground is five feet six inches, and the whole height of the work in this part is, that before stated of the gates, nine feet nine inches.

The irregular form of the ground, and the obliquity of the line of frontage to the high road, from which the the work stands back between thirty and forty feet, rendered it impossible to adopt any regular design that should have a chaste and classic, if not a severe, character, to the site, without leaving something to fill up extraneously. As the purposes to which it was proposed to apply the lodges required more room than could be obtained within them, as parts of the architectural composition, (one of them being intended as a local office for the

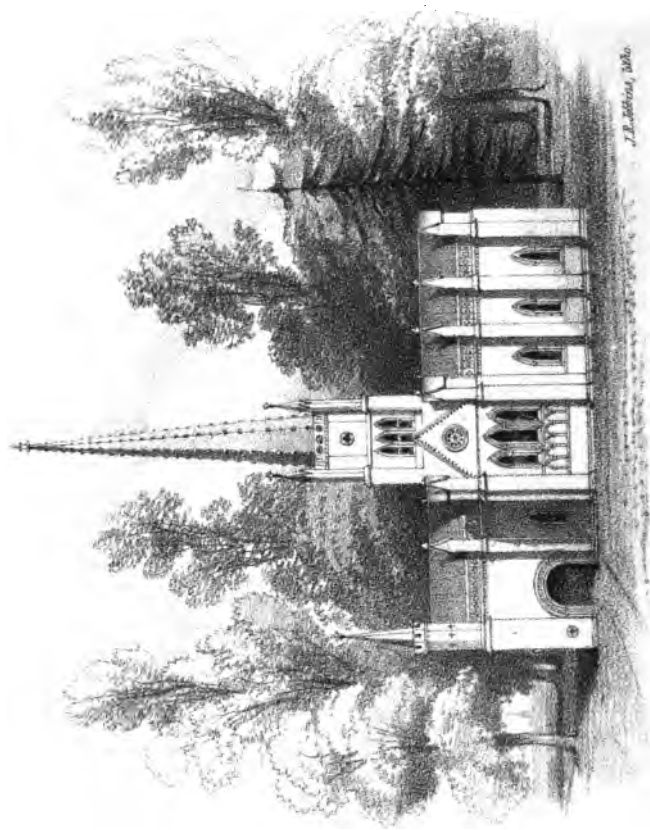
establishment, and the other as a dwelling for the chapel clerk, or keeper of the cemetery,) subdued attachments in simple brickwork, harmonizing with the inclosing walls, have been made to fill up the irregular spaces left at the ends of the main work ; and these serve to connect the architectural composition of the walls without hiatus, and without harshness, whilst they supply the additional accommodation required within.

The space left before the gates and lodges is inclosed with cast-iron posts, connected by serrated bars and bar gates, thus securing a sweep for carriages that are not to enter the grounds ; and the ends are inclosed with a neat low railing, having plantations of evergreen shrubs and trees, to mask, in some degree, the attachments to the outer flanks of the lodges, and to bring the whole finished work together as in a frame.

The above-described work, though of no magnitude, is really massive ; and being placed upon the alluvial deposits of the neighbouring brook, the substructions were required to be of considerable depth and extent. There is an average depth of five feet of concrete, and three feet of solid brickwork, under the granite plinth throughout, independently of the north lodge, which having a basement-story, is much deeper than the other parts required to be.

The masons' work of the piers and lodges was executed by Messrs. Malcott and Son, of Newgate Street ; the smiths' and founders' work by Messrs. J. Hervey, and Co., of the





EAST FRONT OF ABNEY PARK CEMETERY CHAPEL.

Thames Foundry ; and the bricklayers' and general works by Messrs. Haward and Nixon. The granite used in this work deserves especial mention, for its freeness from defect, and great beauty of appearance. Unlike this material generally, the present specimen is of fine grain and light colour, so that it adapts itself well, and without harshness of appearance in the contrast, to the Portland free-stone of the superstructure. The granite is from the Haytor Granite Company's New Quarry, on Dartmoor, known as the Foggingtor Quarry.* It ought to be added, that the whole design is executed in a way highly creditable to the contractors. It will be seen, that the accompanying illustration is an accurate delineation of this, I believe, unique design.

THE CHAPEL.†

The original design for a chapel, which the architect submitted to the notice of the Directors, was so managed as to admit of two services being performed at the same time, or more properly of the performance of different ceremonies under one roof, but in separate rooms or compartments. The scheme of the design, was that of a Minster, with entrance

* The same stone is to be used, we learn, in the construction of the Nelson Testimonial.

† The contract for erecting this Chapel has been taken by Mr. John Jay, of London Wall.

archways by the transept fronts, admitting processions to drive in and set down under the central tower, from whence the doors opened on either side to chapels fitted for Episcopal ceremonies, and for Denominational services, the exclusiveness of sect being forbidden within the sacred precinct, by both chapels having but one common entrance. The scheme included an extensive range of subterraneous vaults or catacombs, so contrived, in detail, as to afford the means, and, indeed, to impose the necessity, of *hermetically sealing* every depository, so as perfectly to separate the dead from the living. The Directors determined, however, not to encourage the practice of catacomb interment by making any very large provision to that effect : and it was also considered, that the catholic spirit which it was deemed desirable to diffuse throughout all the arrangements for sepulture, would be best encouraged, and by the public appreciated, if the offices for the dead were performed in one temple, though according to the peculiar rites and ceremonies of each.

The original scheme as last referred to, laid the entrance to the chapel by the east transept front, in the line of the principal carriage drive from the east entrance to the cemetery, so that what may be termed the nave and chancel extended north and south of that line. The proposition to give the means of setting down under cover being highly approved by the Directors, it was desired that something to this effect should appear in the design for a single chapel. But they were de-

sirous of retaining the central tower, with the spire surmounting it, of the original design also; and this it will be understood had been intended to come into view in the intersection of the main road with the chapel. The spirit of that design required, however, that the spire should rise out of, and from, the centre of the composition. The new design was arranged, therefore, in such a manner as that the spire should rise over the place where the bier would be deposited, and still be in the centre of the composition though out of the line of the road, and that the entrance should be by a porch under which processions should drive to set down under shelter from the weather, and free from the obtrusion of the curious, whilst the porch formed a part of the building, and balanced with the vestry at the other end. The original idea of the minster-form was still retained—from a desire to give accommodation to a larger number of persons than the ordinary attendants of a private funeral, without making such accommodation obtrusive. This most desirable result is accomplished by the introduction of galleries accessible from the outside, over the porch at one end, and over the vestry at the other. The interior of the chapel on the floor is thus reduced to a simple Greek cross; the nave affords space for the professional attendants; the bier is placed in the centre; the chancel is occupied by a pulpit and desks; the transepts are set apart for the family and friends, who are classed as mourners, and who are thus out of the public view from the galleries; whilst the sacred stall,

and the, to them, even more sacred bier, are immediately before them. According to this design the chapel was calculated to accommodate between two and three hundred persons, when occasion might require it; and yet it would not have appeared with empty benches under the most ordinary circumstances. The width of the chapel, on the inside, did not exceed sixteen feet six inches; but the length of each arm of the cross upon the floor was forty-two feet, and the length of the ceiling ranging over the galleries through the nave and chancel was eighty-two feet, by forty-two through the transepts.

The style of architecture adopted in the design was an adaptation of the Pointed, through the First, or what Mr. Rickman has called the Early English period, and embracing some features of earlier and later modes of composition of old English ecclesiastical architecture; and the combination was certainly very graceful and pleasing. The external details of the composition were evidently studied upon the earlier part of that truly beautiful example of our ancient works—Beverley Minster*—though the architect will, I trust, excuse the remark, that the spire must have been stolen from some village church—a species of sacri-

* The author cannot avoid expressing the pleasure he received in finding that the design of this beautiful little structure owes its origin to the grand and well-known work of art, Beverley Minster—for, within the precincts of that sacred edifice, his ancestors repose.

lege, however, to which no lover of taste can possibly object. The spire is one hundred and twenty feet from the floor of the chapel to its extreme point or finial, as it is termed. The view from the roof of the chapel, at the base of the spire, of the surrounding country, is exceedingly fine; the vale of Highgate being completely comprised in the view, and on the summit is plainly seen the Highgate Cemetery, backed by the beautiful village church.

The annexed view will give a general idea of the composition we have attempted to describe; but loose sketches of this kind are incompetent to represent architectural works of any extent, which much depend upon justness of proportion and accuracy of detail, and to neither of which can such sketches attain. It may be sufficient to add, that the Directors of this company did not think it expedient, as trustees and stewards, as it were, for a large proprietary, to incur the expense of executing the design as above detailed, and it was therefore referred to the architect to reduce, rather than to alter (or to deform as he would probably think) a design to which no possible objection could be made but on the score of expense, and which was the admiration of all who examined it.

A comparison which every visitor can easily make for himself between the drawing presented with this volume, and the attractive building which now rears its graceful form above that "long row of reverend elms" *consecrated* by Watts to his friendship with Gunston, will

shew for the most part in what the *external* alterations consist.

In the INTERIOR some economical deviations from the original design have also been introduced, by which we have lost, "*inter alia*," as lawyers say, the long line of vaulted ceiling, with the groined ribs and bosses that enriched it. This chapel will, however, be found to be one of the most interesting, as it will be judged by all to be the most characteristic and appropriate, of the class of structures adapted solely to burial purposes—and embosomed amongst the ancient and stately trees, the whole forms a picture of nature and art combined not easily to be surpassed.

In concluding this detailed account, (intended more for the general than the technical reader,) I should do injustice to him, and deal hardly with myself, if I omitted to state that the whole of the architectural arrangements, including the ground work and drainage, and the disposition of the grounds, both useful and ornamental, with the exception of course of the planting, have been effected under the professional management of William Hosking, Esq., F.S.A., architect and civil engineer, and the present Professor of Architecture and Civil Engineering at King's College, London.

THE CONSTITUTION OF THE COMPANY, AND THE SOLEMN DEDICATION OF THE CEMETERY.

The capital stock of the company consists of £35,500, divided into 3,500 shares of £10 each,

and does not, I believe, exceed one half of that employed in forming and establishing any one of the metropolitan cemeteries—yet none can boast of more substantial and durable material in construction—of a more picturesque effect, as far as the internal beauties of the place are concerned—or of equal advantages with reference to kind of soil and an adjacent population.

In proportion to the general outlay of the company, the original cost of the land is the heaviest item ; but the price paid for this singularly beautiful estate was by no means an immoderate one, when all the circumstances are taken into consideration. They who are acquainted with the large sums which may be easily realized by the sale of land near the metropolis (and especially if such land is equally adapted to agricultural and to building purposes) will be aware, that thirty acres of the best pasture and wood land, well supplied with water, never untenanted, and at the same time capable of being at once converted to building uses, would command an almost extravagant price, in comparison with land of similar general advantages, but further removed from the suburbs. If, in addition to its local advantages, the soil should be known to contain any large quantity of brick earth, there would even be an eager competition to obtain it.

These are precisely, and without exaggeration, the peculiar advantages of Abney Park. The estate was copyhold until purchased by the company ; but as it would not have been expe-

pedient under any circumstances to convert property subject to the almost feudal exactions of copyhold tenure into a place of interment, the Directors would have abandoned the idea of Abney Park as a site for the cemetery, had they not been able at a fair equivalent to enfranchise the estate. It is therefore wholly freehold, and has been, by the strict formalities of the law, conveyed to trustees for the purposes of the cemetery.

Every corpse is deposited in freehold ground, and the proprietors of graves will have a distinct legal right to a perpetual interest in the fee.

Mr. Walker, in his excellent work from which we have freely quoted, gives his opinion against the propriety of leaving cemeteries to the management of associations of private individuals, and seems rather to favour the principle of placing them under the controul of the executive. I sincerely trust, however, that it will be long before this expedient is resorted to.

The only feasible mode of accomplishing it would be through the instrumentality of a board of commissioners, a species of *ruling authority* so utterly repugnant to the essence of the British constitution—and yet it is to be regretted, so increasingly adopted as an easy mode of relieving other departments of the state from their proper though perhaps laborious duties.

The author would not be understood as confounding commissions of inquiry, with commissions to *legislate*; the former are valuable and indeed indispensable assistants to proper and sound legislation : but the moment the le-

gislature abandons its own proper functions; and inconsiderately empowers irresponsible individuals to make laws and pronounce decisions, and from whose dicta there shall be no appeal—from that moment, the liberty of the British subject is endangered if not placed in absolute abeyance. The *imperium in imperio* once considered a curse to a nation, is now, apparently looked upon as a blessing.

There would be moreover many difficulties in the way of satisfactory legislative enactment. The state of religious parties would present a considerable impediment; for it must be obvious to all observers of the times, that the intolerant practice of refusing the rites of Christian burial to unbaptized persons, or to those who merely dissent from the doctrines and practice of the establishment, would never be submitted to as a matter of enactment. It may be easy for bigotry unchecked, or for ignorance unreprieved, by the Episcopacy,* to perpetuate abuses, especially while our ecclesiastical courts remain in their present disgraceful state; but it would be a matter of some difficulty to procure toleration for these abuses, or to create others by special

* The author justifies this assertion by the fact, that in the two cases hereafter alluded to, as occurring in the Dioceses of Lincoln and Exeter, in which so much party spirit was shewn, and especially in the Lincoln case, where the refractory Clerk took upon himself to apply to *Dissenting Ministers* the epithet, "*Ministers of Hell*," the respective bishops appeared unable to use that timely interference which might have been the means of checking, if not of subduing these unseemly disputes.

Act of Parliament. Independently of the harsh and illiberal feeling existing between the Church of England and the different Sects, the hierarchy of the former, by some unaccountable process of reasoning, really appear to have worked themselves into an honest conviction, that the clergy of the *establishment* have some *pecuniary* claim upon the bodies of the dead, and which must be accounted for *per capita*, before a cemetery project can obtain the sanction of the legislature. The author is aware, that a popular belief exists in favour of the right of an incumbent to claim payment of burial-fees for every corpse removed from his parish for interment elsewhere. If this was a *legal* claim, the incumbents would have a right to the provision which is assigned them by the cemetery acts of parliament,—but then it ought to be there stated, that such provision is made in lieu or satisfaction of such claim, or else they would be in receipt of two compensations; the old customary one of double fees—and the new one assigned by the cemetery acts. *This practice of demanding double fees (for in many parishes they are not only demanded but paid) no statute law or legal custom to support it.* It is an *exaction* to which no individual entrusted with the sacred duty of burying his friend need submit, and the author feels it his duty towards cemeteries in general, and that of Abney Park in particular, to state this most emphatically, as the existence of this error may doubtless operate to the prejudice of cemetery interment. In order that parties interested

in supporting the custom,* and they who are interested in defeating it, may have a better authority than my own, I have inserted in the Appendix the opinion of an eminent ecclesiastical lawyer upon the point, taken expressly for this work.

The heavy expense, the uncertainty of result, and the facility with which any private local bill may be defeated by the chicanery of party, or the unworthy appliances of self interest, often induce the projectors of bills to submit to the most unfair requisitions rather than lose the general object of their endeavours, or return home wholly defeated in their purpose.

This assertion receives ample illustration in the instance of cemetery bills. It is not to be denied that the incumbents of London parishes, or the clergy inferior to them in point of ecclesiastical dignity, in some cases lose much, and must eventually lose still more, by the discontinuance of town interments. This is deeply to be regretted, as in some cases the emoluments of curates depend entirely on what are called surplice fees. The clergy are, however, precisely in the same situation in this respect with

* In one instance which has come under the author's personal knowledge, this mode of charging became a matter of amount, though to the parties it happened not to be one of consideration. The friends of a young lady were desirous of removing her from her own parish where she died, to the family vault in another parish. Her own parish authorities received burial fees, because the body *was taken elsewhere*, and the authorities of the other parish charged double fees because a stranger *was brought into it!*

the tradesman, whose thoroughfare becomes neglected and his shop deserted, by reason of some neighbouring street improvements: or, with the post master, the coach proprietor, or the hotel keeper, who finds his "occupation gone," because science and enterprise have, at great expense, and with all kinds of obstacles and discouragements, succeeded in establishing a mode of conveyance which has in a great degree superseded, and threatens in some instances almost to annihilate, the avocations of these useful and intelligent classes of society.

There was one course open to the clergy for adoption, and which, if adopted, would have proved a far more abundant source of just profit to themselves and of benefit to the public. I am a little surprised that with the known sagacity of the Bishop of London in matters relating to the temporal as well as spiritual interests of the church—his Lordship's unceasing and unwearied attention to all which relates to ecclesiastical things—his watchful care over his clergy, and his liberality in supporting church building and other charitable projects, (and the aptitude with which this shepherd can apply the hook of his crozier to the heels of any of his slipping sheep, is too well known to receive our humble comment,)—and under the bishop's patronage, and *large parliamentary influence*, a general metropolitan cemetery in connexion with the Establishment was not in the first instance formed. There can be little question but that such a project would have completely succeeded. A certain number of shares

should have been reserved for the metropolitan clergy, *fairly distributed*, and a certain portion of profit, say one tenth (as tithes are emphatically a sort of *clerical fraction*) appropriated to the clergy. Apart from the pecuniary profits, an opportunity would have occurred, which may never occur again, to erect a splendid national necropolis. The spirit and capital which the laity of the Establishment invariably bring to bear upon any operation connected with the church, especially if it can be shewn that the *working* clergy will be benefited by the result, would have ended in the establishment of the finest collection of national monuments, cenotaphs, and mausolea, in the world.

The genius of our young and talented architects and sculptors, would have received an impulse from the constant opportunity of conspicuously exhibiting their works, in fact and substance, instead of on paper, and the whole department of sepulchral designs and monumental architecture would have become entirely renovated. Instead of the "melancholy ranks" of ugly monuments and head-stones, with which our churchyards and burial-grounds now teem, the efforts of genius, combined with the beautiful influences of nature, would ere long soften and mitigate, and at last utterly destroy, the barbarous rites of city grave-digging and burial.

In returning from this digression, it may be stated that the chief, and indeed the only material distinction between the constitution of the Abney Park Cemetery, and that of the other cemeteries recently formed in the vicinity of

London, consists, in the former not being possessed as the latter are, of a special act of parliament and of Episcopal consecration ; but the absence of neither of these concomitants, or of both of them, at all affects the *stability* or the *legality* of the institution.*

They are, however, so intimately connected with all the constitutional principles of the cemeteries which are subject to them, that the one is necessary to obtain the other.

The argument is altogether in a circle, for, on the one hand, the bishops refuse to consecrate a cemetery, according to the form of the church of England, unless the projectors obtain an act of parliament to carry out their object : and on the other hand, no sooner do the projectors find themselves plunged into all the difficulties of parliamentary tactics, than they are given to understand that the preamble of their bill will be reported "not proved," unless they

* The idea of Episcopal consecration being necessary to churchyards, receives some countenance from a popular error which exists to a great extent ; viz. that consecrated ground cannot be devoted to secular purposes, and therefore that bodies deposited there will never be disturbed. To those who entertain this notion, and who prefer an example to a precept, or a fact to a dogma, I would only point out the instances constantly occurring, of churchyards being devoted to profane and secular purposes.

The St. Katharine's Docks partly stand on the site of a churchyard, the bodies interred therein being all disturbed and deposited elsewhere—and at this moment the contents of two churchyards, in the neighbourhood of the Royal Exchange, are being similarly treated—and very many other instances may be quoted.

accede to such proposals as the disinterested advocacy of a few, and the cupidity of others, may think proper to inflict.

In describing the beautiful cemetery at Kensal Green, I have alluded to the extra impost levied upon its receipts by the act of parliament under which it is constituted, in favour of the rector of the parish of Marylebone; and I believe I am correct in stating, that it was only to prevent the still greater loss to the proprietors and also to the public, which would have been incurred by having their bill thrown out in the Lords' House of Parliament, that the directors consented most unwillingly to that exaction.

The principal advantages conferred by a special act of parliament, as a set-off against its inflictions, are these four: 1. The privilege of suing and being sued in the name of some officer of the company. 2. The limitation of the liability of the shareholders to the amount of their subscriptions. 3. The means of obtaining Episcopal consecration: and 4. The legalization of the burial registry.

A brief examination of these points will prove that the Abney Park Cemetery, though not possessing an act (for it never applied for it), is in no degree inferior to those which possess one.

In trading companies of an extensive and speculative character, it is highly necessary that some mode of bringing and defending suits and actions should be laid down, different from the usual course of the rules of pleading. For this purpose one or more officers are selected,

in whose names, or in the name of the company, all legal proceedings are taken and defended, and the necessity of joining all the shareholders' names upon the record is saved. To comply with that necessity would, in most cases, be a legal impossibility, inasmuch as in a large body of proprietors, (consisting of males and females,) deaths or marriages, commissions of lunacy and bankruptcy, and in fact all sorts of impediments to "speedy justice," would be occurring between every step of the proceedings. This facility as to legal remedies, is however of little importance in the limited and regular course of business of a cemetery, as all accounts are settled at the time, and no debts need be allowed to exist, which with other descriptions of companies are unavoidable.

With reference to the second point, namely, the restriction of the liability of shareholders to the amount of their shares, it is clear that no extra responsibility beyond that with which the proprietors are acquainted, previously to subscribing their names, can be incurred without the consent of the general body, or the fraudulent conduct of those managing its concerns. The deed of settlement and of association, however, in the strongest manner provides against this evil, and the clauses are so framed, that the principles of the foundation of the society must be strictly adhered to.*

* The matter will be perhaps as well understood, by stating, that the constitution of the Abney Park Cemetery is based upon the same principles as those which attach to the principal fire, life, and marine, assurance companies.

This company has, however, another source of protection in these respects, to which it can apply in case of need. It may not be generally known, that in the first year of Her Majesty's reign, an act of parliament was passed for the express object of enabling public companies to apply to the Privy Council for letters patent, by virtue of which the advantages of bringing or defending actions in the name of an officer of the company, and of restricting the liability of the shareholders, are conferred.

The directors, anxious to save all unnecessary legal expenses, have not as yet taken this step ; but it is not improbable that this species of incorporation will be obtained for the Abney Park Cemetery, and thus will be saved the delay, the great expense, and the equally great uncertainty of an application to the legislature.

With reference to the advantage, if it be one, of Episcopal consecration, there is much that may be said, and in this most extraordinary era of the reformed church, when ancient and almost forgotten usages, rites, and even superstitions are being revived by those who possess large ecclesiastical influence, and a voice neither "still nor small" in the affairs of a great *seat of learning* ; it becomes one who is fitted neither by education nor by taste to discuss such *veratæ quæstiones*, to touch upon this somewhat delicate point with proper diffidence.

It would have been more agreeable to the author's feelings, if he could consistently have passed over this feature in the constitution of the company ; but it occupies too prominent a

position to allow of this being done. He trusts, however, that whether in quoting from authors, in venturing his own remarks, or in deducing illustrations in support of either, he shall be acquitted of any thing like an uncandid or a disrespectful assertion.

With a few, the consecration of burial grounds is regarded almost, nay quite, with superstition ; with others, and they form a large number, it is looked upon as a religious form, used for the simple and proper design of commemorating the fact of the dedication of the ground to its solemn purposes. They who view it in this light, attach no virtue to the ceremony, *per se*, as applicable either to the ground or to the dead ; but rather view it as a thing almost indifferent, although not altogether inexpedient ; a still larger number perhaps, are disposed to condemn it as a superstitious rite, and as a relic of Popery, which ought not to be encouraged, and especially so if the effect of it is to establish an invidious distinction between Christians, not so differing in creed, but that when in life they could act cordially together—"and who in their deaths *should not be divided*."

The introduction to this chapter informs the reader, in Mr. Wesley's *own words*, what were *his* views upon this subject, and although it would not be difficult to produce authorities confirming his argument, it would perhaps not be easy to find the matter more convincingly as well as quaintly stated. And it certainly would be very difficult to produce a writer equally venerated for his learning, his piety,

(and, I would add, his orthodoxy too, if the term was not too conventional and capable of mis-interpretation,) by men of all religious parties. The warm upholder of ecclesiastical rights and customs, he may almost be looked upon as the least likely to depreciate any ceremony of the English church, for which he could find a consistent and satisfactory justification.* Amongst those who I have ventured to say look upon Episcopal consecration with superstition, it is painful to rank members of the priesthood of the Established Church. There is hardly a more fruitful source of religious disputation, than the illegal conduct of those clergymen who think themselves justified in refusing both the *rite* and the *right* of Christian burial, to those who have not been baptized according to the form of the rubric.

One of the greatest ornaments of the English bench, and whose ermine was unsullied, Lord Stowell, has decided most emphatically, and his judgment has, I believe, been universally acquiesced in, that every person, whether child or adult, who has been baptized according to the form of the New Testament, even by a layman, or in the case of necessity, by the nurse, is legally entitled to Christian burial in

* In the Appendix No. II., I have inserted a description of the ceremonial used by Bishop Laud, and referred to in Mr. Wesley's argument. The account is taken from "Rushworth's Historical Recollections," and I have also inserted the arguments, *pro* and *con*, afterwards used in parliament upon Laud's impeachment. In that debate it will be seen that the proud bishop had by no means the best of it.

the parochial churchyard. And yet in the face of this decree, it is not an infrequent practice for the clergy to refuse burial to the children of Dissenters—not always upon the ground of want of baptism, according to the New Testament form—but because they are the offspring of Dissenting parents!

In the dioceses of Lincoln and Exeter, this conduct has been but recently pursued; but as the facts of both cases have appeared extensively in the public prints, I will not revive them by a renarration.

As an illustration of the assertion, that some regard Episcopal consecration as *even necessary to the repose of the dead*, I will mention the following case, which is of recent occurrence, and I sincerely trust that, for the sake of the interests of our venerable church, it will never be in my power, or in that of any other author, to produce its counterpart:

“A little girl residing with her mother in a village in the county of Essex, was in the habit of attending the Sunday School attached to the Dissenting Chapel, and in her last illness desired to be buried in the chapel burying-ground. Her parents fulfilled her dying wish. The clergyman of the parish, offended with this proceeding, presented to the poor bereaved mother the following doggerel lines, under the subtle title of

"A VOICE FROM THE GRAVE TO HER WHO WILL
UNDERSTAND IT."*

"*Meeting-house Burial-ground, S.* — 1840.

"Mother! I here can find no rest!
You've laid me in unhallowed ground;
With such a weight of schism opprest,
How should my sleep of death be sound?

"Was it for this the sacred cross
Was imaged on my infant brow?
And can you think without remorse
Upon my sponsors' broken vow?

"They vow'd that I the path should tread
Which you and they from childhood trod;
Go where my *lawful* pastors led,
And learn from *them* the Word of God.

"Then why to *Schismatics* resort?
Their arts have duped my tender years;
Ah! mother, that afflicting thought
Will cost you many a night of tears.

"Then to the house of God repair,
Led by the sound of Sabbath bells;
Pardon and peace shall meet you there,
For comfort with the contrite dwells.

"And when at length you join the dead,
Let not your bones by mine be laid;
But find a consecrated bed
Beneath the churchyard's solemn shade.

"LYDIA ———."

* The words printed in *italics*, are so in the copy presented to the mother.

Anxious that I should not incur the risk of misstating facts, I made diligent inquiry into the circumstances, through the medium of a friend on the spot, and I have in my possession the original *printed* copy of verses presented by the Rev. gentleman to the bereaved mother.

The terms imposed upon all the consecrated cemeteries, and which must of course have attached to the Abney Park Cemetery, were such, that it would have been utterly impracticable to have assented to them, as the very scope and object of the Cemetery would thus have been destroyed and defeated. The effect of Episcopal consecration in preventing the clergy of other denominations from performing a burial service within the consecrated ground, often inflicts a peculiar hardship upon members of the same family, some of whom may belong to the Established Church, and others of them may be Dissenters. The son of an Episcopalian, being a Dissenter, cannot be interred in the same grave with his father, by the minister of his choice. It was not, therefore, without mature consideration, that the projectors of the Abney Park Cemetery determined, that it should be based upon the broad, Christian and liberal principles of being alike open to all, without distinction and without preference; and, that the bodies to be interred should not be subject to the payment of fees to the incumbents of the parishes from whence they came,

—and upon these principles it was resolved to stand or fall.

Although it was inconsistent with the principles of this cemetery to pay fees to the incumbents of parishes from which bodies might be brought to the cemetery, and who had done nothing to earn them, a far more consistent course has been adopted, as by the regulations of the company all *ministers officiating at funerals at this cemetery* are paid a fee for the duty performed, according to the scale printed in the appendix to this volume. “*The labourer is worthy of his hire.*” No other cemetery has this regulation with reference to the officiating clergy generally.

The result has shewn that the public fully appreciated, and were prepared to support the somewhat bold project. The principles of its constitution were fully embodied in the original prospectus, issued on the formation of the company, and, within one month of the scheme being publicly advertised, the whole amount of capital was subscribed for, and I believe that the Directors were not able to appropriate the full amount of shares applied for, to any but to those who did not require a larger number than ten. Amongst the proprietary, consisting of between two and three hundred persons, will be found Episcopalians and Dissenters of all denominations.

The cemetery was no sooner solemnly dedicated to its purpose, than interments commenced, and have gone on gradually increasing; so that to the present period, (hardly more than three months from its opening,) a greater

number of interments has taken place, than the cemetery at Kensal Green received during the first twelvemonths of its operations. It should be stated, however, that cemetery interment was *then* a novelty, so far as the metropolis was concerned, and numerous prejudices, and opposing interests, were to be overcome, before success could be attained; but these were not greater in amount, nor so *subtle in form*, as those which have opposed themselves to this project.

The Directors have appointed two chaplains to the cemetery; the one to officiate at funerals of members of the Church of England, and who buries according to *the rites of the church, and the form of the rubric*; and the other to officiate at the funerals of Dissenters.

The *interments of members of the Church of England*, up to the present time, (August 1840,) at the *Abney Park Cemetery*, are, in proportion to those of Dissenters, as seventeen to eight.

With reference to the fourth advantage which I have noticed, as possessed by the cemeteries constituted under Acts of Parliament, viz. the legalization of their burial register, it will only be necessary to say a very few words. These Acts were passed before the General Registry Act came into force—and under the old system it was obviously necessary, that the cemetery-register of burials should be endowed with some special authority. The general system of registry of deaths, now adopted, is so superior to the parochial plan, that it was at

once adopted by the Directors of the Abney Park Cemetery Company, and their mode of registry is, therefore, of equal benefit to the public, with that of similar institutions.

In concluding the account of the constitution of the cemetery, I cannot help inviting attention to the opportunities which its unfettered character affords for erecting cenotaphs, or other monuments commemorative of great and excellent men. The generality of mankind pass from Time comparatively unnoticed, and are soon forgotten; and yet each succeeding age has produced individuals distinguished above others, whose names deserve to be rescued from oblivion; or, whose actions have entitled them to the grateful recollection of survivors and of posterity.

Sepulchral monuments are well adapted to fulfil this object, and may have the effect of inciting to emulation and to virtue. In the early ages of the world this idea was not strange or unacceptable; for we read that Jacob set up a monument over the grave of Rachael, and the proud Absalom did not allow his name to go down to posterity without a monumental pillar.

The intimate connexion which exists between the memory of Watts, and the Abney Park Cemetery, seems to point him out as amongst the most fit recipients of this posthumous honour; and the author is anxious to draw attention to a beautiful design for a cenotaph to the memory of Dr. Watts, which forms the frontispiece to this volume, for which he is indebted to the taste of Mr. James

Nixon, the sculptor. The group at the base represents the interesting incident in the early life of Watts, which has been before alluded to; and if tradition has recorded the fact, that the youthful mother was in the habit of sitting on the steps of her husband's gaol, nursing her "child of promise," I trust that the breathing chisel of the sculptor may perpetuate the husband's submission—the wife's and the mother's love—and their son's exalted fame.

It is proposed that a subscription should be raised for carrying out the object in sums not exceeding ten shillings each, so that a large number of persons may have the opportunity of contributing; and should the proposition meet with encouragement, the author would most willingly devote the first-fruits of the profits of this volume, (should the patronage it may receive produce any,) in purchasing the ground necessary for the purpose, of the Directors of the Company.—The author will be gratified in receiving any suggestions from those who may approve of the plan, and offers his humble voluntary services to any committee which may be formed to accomplish it.

THE SOLEMN DEDICATION OF THE CEMETERY.

On the 20th of May, 1840, the Abney Park Cemetery was, by a special religious service, dedicated as an asylum for the dead, or, as the free translation of the original Greek "Koime-

terion" more eloquently expresses it, "a sleeping-place till the resurrection."

It was considered that the occasion of laying the foundation stone of the chapel, would present a fitting opportunity for the performance of the ceremony.

The Right Honourable the Lord Mayor, accompanied by Mr. Sheriff Wheelton, the Directors of the Company, and a large assemblage of the Proprietors and visitors, amounting to nearly 1500 persons, congregated under a marquee erected for the occasion.

The foundation stone was laid by the Lord Mayor, a brass plate, with the following inscription, being first deposited in a cavity in the stone prepared for the purpose :

"The foundation stone of the chapel of the Abney Park Cemetery was laid by the Right Honorable Sir Chapman Marshall, Knt., Lord Mayor of the City of London (in the presence of the Sheriffs of the City of London and the County of Middlesex and a large assembly of the proprietors of the Cemetery and their friends) this 20th day of May, in the third year of the Reign of our Sovereign Lady Queen Victoria and in the year of our Lord 1840.

GEORGE COLLISON Solicitor and Secretary.

"Designed by William Hosking, F.S.A. Architect and Civil Engineer. Erected by John Jay, Builder, 65, London Wall, City."

After the stone was deposited, the Lord Mayor and Sheriff retired to their seats on the platform, when the Rev. Mr. Jefferson, the Dissenting Chaplain of the Cemetery, offered up an extempore prayer, at the conclusion of

which, the Rev. Mr. Archer, minister of the Secession Church, Oxendon Street, who had kindly, and at a short notice, assented to the request of the Directors to speak on the occasion, delivered the following Oration or Address :

MY LORD MAYOR—LADIES AND GENTLEMEN,

The occasion which has called us together, and the spot where we have met, are deeply affecting and solemn. We are assembled to devote this ground as the resting-place of the dead—for the undisturbed, protracted sleep of their remains ; and we are assembled where, if tradition be correct, there are associations to bind us to the men of past centuries—and where some now present may form links to unite this day and place with remote ages. We commune with the dead ; their abode is our subject, and whose sensibilities does it not move ?

I know it may be said, Why think of the temple—why lavish ornament on it when the inhabitant has fled ? when breath—feeling—thought—MAN has gone ? The question is cold—freezingly, unnaturally cold—as an appeal to experience, to the heart, demonstrates. Why do we impatiently visit the scenes of infancy—where, nursed in the affection, we have listened to the counsels, of age ? Why, but because the past is hallowed—and nature, whose impulses are stronger than the dictates of philosophy, irresistibly guides us there ? Does any one then say, my Lord, how valueless the breathless frame ! Our ap-

peal is to experience—not calculation ; to man—not the sophist. How do we cling to the body when the last spark of life has fled!—stealing into the chamber where it now rests—unconscious of our presence—its features so calm and placid in the dim religious twilight, sympathetic with the occasion and the emotions of the mourner—where the full glare of noonday would offend the soul as incongruous with the sacredness of the scene! How do we gaze upon the countenance where the traces of a wife's beauty still linger, or the expiring faint smile of parental love is fixed by death! and not till the decay and corruption of that body make its presence dangerous, and even intolerable, can we tear ourselves from its side—throwing over it, as we retire, one long deep gaze of the soul—and then, having drunk in the vision of the loved object, permit it to be buried out of our sight! All this may appear to some the drivelling of sentimentalism ; and it may be their philosophy to say, Let the dead serve the interests of the living—by promoting the ends of science. With such philosophy I have no sympathy. I know that the corse cannot quiver under the dissector's knife ; but who could bear the thought of the limbs of one beloved or venerated being exposed to the rude view of strangers—or to the scientific mangling of the surgeon? Who would not feel his soul lacerated by every incision on the dead, unfeeling frame? My Lord, this may not be philosophy, but it is nature ; and her voice says, Promote science as you may, but

not by the disfiguration of those whose very dust is precious and sacred !

Are we told that the condition of the dead is of no moment if there shall be a resurrection ? My Lord, we know that when the figure of the Archangel shall loom on the distant sky, and the fiat shall be uttered, Arise, ye dead !—it shall fall with startling—with vivifying energy on the dull cold ear of death. The changes of ages in the grave cannot abate its force, or prevent its accomplishment. The deep billows of ocean may have rolled over us ; we may have been consumed in the devouring flame ; our bones may have been rudely torn from the sepulchre where they were first deposited, or have crumbled into powder on the shore or desert where they fell—all shall thrill with life and be radiant with immortality. Still, oh ! still, do we not, in the full consciousness of this inspiring and sublime vision, cling to the quiet nook where our fathers repose under the wide-spreading arms of the cedar, or the graceful branches of the willow ? Look to the body of living death, which the adventurer drags from the burning plains of Hindostan—happy if life remain until his shattered frame can be laid where in boyhood he wandered—happier still if spared once more to behold it ! Behold that youth whose eye gleams with the unnatural fire of consumption ; how earnestly does he watch the fading outline of his land !—conscious, too truly conscious, he never shall revisit it ; but leave his body to mix with strangers' dust, in a strange country !

Who would, who could, condemn him if the thought sadly overcast his soul? Who would not condemn him, if, with his hopes of life, there was not a deep tinge of this melancholy foreboding?

It is not I, then, my Lord, that plead for the dead. Nature, far more heart-stirring, impressive, and universal, in her eloquence, pleads for the sacredness of man's remains—for the sanctity of the tomb. If, accordingly, you follow my references we shall find, that the state of the departed has been a matter of consideration with almost all nations that reached any degree of refinement.

I am reminded by the beautiful structure that admits to this harvest-field of death, and by its hieroglyphics so graphically describing this locality as "the abode of the mortal part of man"—of that people who combined a grandeur of conception with a power of execution almost unrivalled. The EGYPTIANS deeply respected the dead; and, ignorant—certainly without any well-defined ideas of the soul's imperishability—attempted to immortalise the body. Hence their elaborate and expensive processes of embalming; and hence, too, in all probability, those Titanic structures, whose long and broad shadows have fallen on the generations of forty centuries.

The Jews regarded the rites of sepulture as so important, that to be deprived of them was the greatest indignity. The hints in Scripture of their habits clearly shew that the usual places of burial were without the cities—in fields, on the mountain's side,

or the bosom of their gardens. Many of these were constructed with exquisite taste and magnificence; others with great simplicity—some furnishing by their sequestered position a retreat for the robber and assassin, others ministering by their gloomy seclusion and terrors to the morbid imagination of demons.

To behold, however, the majesty of ancient entombment we must visit *PETRA*—the Edom of prediction—that city in whose contemplation the mind is perplexed whether most to admire the bold grandeur of its circlet of rocks—their lovely tints, or the structures that, chiselled on their brow, seem to rival in beauty, strength, and durability, the precipices from which they rise. *Petra*, the necropolis of a nation, for a thousand years unknown even as to its locality, when discovered, presented on every side tombs of most elaborate workmanship—of inimitable splendor. It was “a city filled with tombs”—the narrow ravine through which you approach it being crowded with monuments along its dark, precipitous sides. When you emerge from that, and the full view bursts upon the eye, temples and tombs appear everywhere around—the theatre itself being surrounded “with death and its mansions,” all presenting the evidence of a people opulent, refined, luxurious, familiarising the mind with death, and thus endeavouring to strip it of its terrors by the gorgeousness of its abode.

If we turn from the Oriental nations, and contemplate the more modern and not less polished *GREEKS*,

we shall find their practice consonant to the dictates of natural feeling and the suggestions of social interest. "They exhausted," says Judge Story, "the resources of their exquisite art in adorning the habitations of the dead. They discouraged interments within the limits of their cities; and consigned their reliques to shady groves, in the neighbourhood of murmuring streams and mossy fountains, close by the favorite resorts of those who were engaged in the study of philosophy and nature, and called them, with the elegant expressiveness of their own beautiful language, cemeteries, or places of sleep. The Romans, faithful to the example of Greece, erected the monuments to the dead in the suburbs of the Eternal city, (as they proudly denominated it,) on the sides of their spacious roads, in the midst of trees, and ornamental walks, and ever-varying flowers."

Who has not heard, my Lord, of the Père la Chaise of the French, with its countless monuments—fantastic in many cases, as among such a people some might be expected to be—rich and elegant in others as the proverbial taste of the French mind should lead us to anticipate—but all placed on an elevation calm, commanding, and inviting to reflection by its contiguity to life and gaiety! Who has not heard of Mount Auburn of the AMERICANS—perhaps the most attractive of all modern cemeteries—lovely in its position, abounding in natural beauties—and losing none of its charms by grotesqueness of artificial de-

coration? Or, finally, who has not heard of the resting-places of the TURKISH dead—their romantic seclusion—their perfect repose—their almost religious calmness—in which, under the deep shade of the cypress grove, the soul is unconsciously led to thought?

In these historical references are seen the combined, the unanimous, sentiments of the most ancient, most refined, most luxurious, and gayest of nations: and what produced this concurrence but the fact, that they all allowed nature to speak? and, obedient to her promptings, at once secured public health by burying without the city, and invited to meditation by the united charms of nature and art?

The propriety of this arrangement is obvious. There is the consideration of public health and safety—a consideration so momentous and urgent that one is astonished at its long neglect. On this point the most painful facts have been stated—strongly, incontrovertibly stated. Every one is conscious of the oppressiveness, the languor of a dying chamber; much more of the sickly exhalations that even force us from the corpse over which we hang in affection. What, then, must be the effect of a multitude of putrescent dead bodies—crowded in a narrow space—huddled under an edifice for public worship, where no breath of heaven blows to carry away the mephitic, the pestilential vapour? This is not the picture of self-interest. I have no pecuniary concern in this or any other cemetery; but I have the interest of a

man in my fellow-citizens' health ; and, without fear of contradiction, assert, that injury—unthought-of, incalculable injury—has flowed from the condition and locality of our churchyards. The mass of the metropolitan churchyards are a disgrace to our city and our age. For the full, the disgusting, details that would corroborate this statement I must refer you to the “Gleanings from Grave Yards.” I may merely say, that the exhalation generated by the decomposition of animal matter is so deadly, that a light on being introduced into it is instantly extinguished ; and that even recently, one man was found dead at the bottom of a grave in the heart of London—suffocated by the foulness of the air ; another descended, and on stooping to lift the body of the grave-digger “appeared as if struck by a cannon-ball,” fell and seemed instantly to expire—nor could the most strenuous exertion restore life ! The crowded state of these graveyards ; their position in the most swarming haunts of the poor, as if to spread contagion and death, or under churches and chapels emitting a sickly smell among the already too-heated congregation ; the fevers they are known to have produced ; the occasional removal of bodies long resting where friends consigned them, and disturbed and removed often in the most offensive manner ; all these things demand a change—demand, that we should no longer throw around death horrors more numerous than its own, nor make it the instrument of mortality to the living ; demand. that, while beau-

tifying the mansion of the living body, we should prepare for it when lifeless a receptacle not gaudy or glaring, but one chastely beautiful, and solemnly attractive, and which at least shall not throw over a teeming vicinity the fumes of death.

Our churchyards are repulsive to the sensitive mind; they cannot attract the man of taste; and thus, by repelling many, they deprive the soul of that deep and holy converse with the dead that might nerve it for the duties of this world and the destinies of the next. Who, on the contrary, can doubt that, in this ground, under the boughs of yonder cedar, or of those chestnut trees, surrounded by the graves of them who shall be here interred, there shall fall upon the soul a sombre mood of thought—sombre and yet pleasant, because mingling with the appalling associations of death the cheerfulness of nature, and the imaged resurrection? What mind could be so placed without feeling itself awed, and yet invigorated, by abstraction from the world, and by self-reflection? A walk among the tombs invitingly arranged, simply adorned, throws an instructive light on the pursuits and frivolities of time—and seems to unfold the portals of immortality.

On such principles are public cemeteries recommended, and for such purposes is this now opened; to give to the departed a quiet habitation, sacred, inviolate to the march of improvement; to furnish to friends a spot where, free from interruption and the intrusion of vulgar curiosity, they may indulge, with-

out restraint, their tenderest sensibilities, and muse on the reminiscences of the past over the dust of the dead ; to furnish to all a haunt of deep, of soul-felt communion ; and, in a word, stripping the grave of its revolting, repelling associations, to constitute it an eloquent and impressive preacher to the living. How well fitted for these ends is this place ! How still and serene ! and how likely to become much more so, when the trees planted yesterday, by the hand of man, shall throw their deep shadow over his grave—typifying, in the varieties of their foliage and tints and stateliness, the diversities of those who sleep beneath ! and, in the naked, the leafless desolation of winter, succeeded by the bursting vegetation and rushing verdure of spring, the full expanded beauty of summer, and the rich successive hues of autumn, imaging forth the strong probabilities and the opening glories of a physical resurrection ! Are these things without their lessons ? Can they be without them ? What heart could be unimpressed by them ? The pulpit has its voice ; but that of the tomb is more thrilling, more impressive far.

I cannot overlook in these sketchy remarks the *moral associations* of the spot. Tradition has said, that in one corner lie the remains of OLIVER CROMWELL. I speak not now of the politician—I refer to the man ; and if greatness of intellectual stature, majesty of political achievement—if to rise from obscurity to be the real monarch of a great nation, to direct its thunders, to make its navies sweep the

broad sea—if to throw the shelter of England's power over the persecuted of Piedmont—if these things constitute fame and glory, then do the tradition, and the assumed presence of the remains of the Protector, fling around this locality a lively—an imperishable interest.

But I point now to unquestioned history. In the turret of that house were composed many of those hymns, some of which we lisped in infancy—and others of which have embodied our trembling anxieties, our ardent hopes, our rapturous joys. For years ISAAC WATTS lived on this spot; the man who could write for infants or philosophers, and who, by the variety, the elasticity of his genius, could instruct both. How often in this locality—in these walks—has his imagination soared to heaven, and, catching its melody, bathed in its glories, has embodied his visions and experience in the deathless poetry that has been the vehicle of the emotions of millions! Here he lived and mused and sung; with his own hands planted many of these trees; and thus has imparted to the place the hallowed associations—alas, too seldom combined! of genius, and talent, and piety.

This spot, then, my Lord, rich in the beauties of nature, richer still in moral interest, we now dedicate to the dead. May it be sacred from foreign invasion, and the havoc of war which even respected the grave—sacred from the hand and changes that would disturb the bones of the departed,—and from it may multitudes rise at the sound of the trumpet, with

holy impatience to meet their God ! It is impossible in the transactions of this day to exclude the future from our minds, and not to think on those who shall probably be here entombed. Let the past be our prophet—and in its light survey the next half century—how many shall be here committed dust to dust ! how different in circumstances and character ! Here shall lie infancy, with all its endearing prattle, its half-formed expressions of pleasure or pain—now hushed ; boyhood, with its budding hopes and ardent spirit, calmed in death ; manhood in the maturity of its strength, and with the crowding visions of success ; old age, trembling, paralysed, sinking into second childhood, but ripe for heaven ; the husband, around whom clustered the hopes of a family, removed when most required ; the wife, whose presence gave home its charms, and whose smile shot joy into the heart of her toil-worn partner ; the manly youth, to whom both husband and wife looked with excusable pride, and as the prospective joy of their declining years ; the pastor retired, now exhausted by cares, worn out in His Master's service, or arrested in a career of brilliant prospect and growing usefulness ; the churchman, the dissenter, both now instructed in the truth—both now one in Christ. How many scenes of bitter grief shall here occur ! How many tears of the crushed heart be here shed ! How often will the orphan, the childless widowed mother, here linger by the grave of loved ones no more ! and, with thoughts and anguish too deep, too holy to be seen, retire into

its shady sequestered retreats, and there, unheard and unobserved, except by God, let the soul gush forth in emotions awakened by the remembrances of the past, and only to be subdued by the anticipations of the future! Here may the Paraclete be present—to bind the broken heart—to stanch its bleeding wounds—to strengthen the bruised, the trembling reed—and to pour over this necropolis the light of immortality!

May I be allowed one remark more strictly professional? *The dead shall live*; earth teems with the elements of future being, and, in the throes of the universe, shall cast forth from her mighty womb the germs of myriads of men. Let us, my Lord, realize the event—sublime in its own magnitude, the importance of its relations, the perpetuity of its results—and endeavour so to believe and feel and act, that, when we shall behold the distant point of light in the heavens approaching and swelling into intensity of brilliancy, until we can descry amidst its supernatural splendor and glory the burning chariot of the First and the Last, with the keys of Hades and Death at His girdle, we may feel He comes to take us home—*home* to Himself, and to all that is noble, etherealised, sanctified in mind, and refined, fresh, unfading in bliss;—~~HOME~~ where death shall never separate hearts linked in deep, undying sympathy—and from which, safe in His presence, we shall behold in the rushing ruins of worlds and systems, the final overthrow of death, and

the matchless conquests of Him who vanquished death by submitting to its stroke.

The following prayer was then read by the Rev. Mr. Kershaw, the Chaplain appointed to officiate at the interments of members of the Church of England.*

O God, who hast taught us in Thy holy word that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise hast instructed us, by the example of Thy devout servants, to set apart peculiar places, wherein the bodies of Thy saints may be committed to the ground, in sure and certain hope of the resurrection to eternal life; accept, we beseech Thee, this work of ours in separating and dedicating this portion of ground, where the dust of Thy people may rest in peace, and be preserved from all indignities: and give us all grace, that, by the frequent instances of mortality which we behold, we may learn and seriously consider how frail and uncertain our condition here on earth, is; and may so number our days as to apply our hearts unto wisdom; That in the midst of life, thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection with Him who died for our sins, and rose again for our justification, and

* By a singular coincidence (though not discovered until after the service) this is the form of prayer used by the Bishops of London, in consecrating Churchyards within their diocese; and is said to have been composed by Dr. Wilson, formerly Bishop of Sodor and Man.

now liveth and reigneth with Thee and the Holy Ghost, one God, world without end AMEN.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always—AMEN.

CHAPTER VII.

INTRODUCTION TO THE ARBORETUM.

"And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall."

1 KINGS iv. 33.

"No more, then," says the learned and admirable Evelyn, "let us admire the enormous moles and bridges of Caligula across to Baiaë, or that of Trajan over the Danube to the adverse shores, (stupendous works of stone and marble!) whilst our timber and our trees making us bridges to the farthest Indies and Antipodes, land us into new worlds. In a word, and to speak a bold and noble truth," he continues, "trees and woods have twice saved the World; first by the Ark, then by the Cross; making full amends for the evil fruit of the tree in Paradise, by that which was borne on the tree of Golgotha."

We owe so much to the three kingdoms of nature, collectively, that it would appear an ungrateful, and certainly it would be an unprofitable employment, to speculate upon the prefer-

ence to which any one of them may be entitled in our estimation. Whilst to the mineral kingdom we owe so much that is instructive, useful, and ornamental; whilst the animal tribes are alike the subjects of our dread and our admiration, and by the dispensations of an over-ruling and restraining Providence, made so thoroughly obedient to the commands and desires of man (often tyrannically given or indulged); yet the vegetable kingdom, with its beauties, its wonders, its ever-prolific blessings and its grandeur, seems so to exalt and purify our enjoyments, that we can scarcely resist the force of the nature-loving Evelyn's figurative description, nor quarrel with the taste of that excellent man, if, under the influence of his warm but chastened imagination, he sought to justify his own preference by allusions so sublime.

It is in the solitude of woodland, or in the quiet of pastoral scenery, that the mind satiated, or, it may be, disgusted, with the toils and trifles of life, seeks, where it may best find, the charm of repose; and to the kindly influences of nature and to her attractions, a refined sensibility owes both its origin and support: nor is man of living things the only one benefited. The habits of the grosser animals appear to be in a great degree similarly influenced; and the ecstasies produced in beasts and birds by the changes of climate and season, prove even their enjoyment of the blessings and bounties of nature.

In connexion, however, with the places which we dedicate or consecrate—for the terms

are synonymous—and the effect ought to be the same, notwithstanding any difference of mode, to the reception of the dead, where their remains may quietly and securely rest, the associations of trees and flowers are especially interesting. Nor, in the wide regions of creation, can we find any fitting substitute for them.

The author of the “Sylva” remarks, in his peculiar and original style, “that the most ancient conditoria and burying-places were in such nemorous solitudes. The cave in Machpelah, purchased by the patriarch Abraham for Sarah, his own dormitory and family sepulchre, was conveyed to him with particular mention of all the trees and groves about it; and this is the very first precedent,” he says, “I can read of conveying a purchase by a formal deed. Our blessed Saviour chose the garden—some times for his oratory—and, dying, for the place of his sepulchre; and we do avouch, for many weighty causes, that there are no places more fit to bury our dead in, than our gardens and groves, or any fields *sub dio*, where our beds may be decked and carpeted with verdant and fragrant flowers, trees, and perennial plants—the most natural and instructive hieroglyphics of our expected resurrection and immortality.”

No true lover of nature needs to be reminded of the pleasure which the mind receives in the contemplation of trees, remarkable either for size or longevity—those silent, yet eloquent historians of the passing generations of the human race, whom they will, in the fulness of their own time, also follow. “The groves were God’s

first temples ;” and to the seclusion and retirement of the woods all ages have stood indebted for their earliest and best-loved sanctuaries. We have shewn, that the early Christians, oppressed by Pagan tyranny, resorted to them for the performance of the services of their holy religion, and of their burial rites ; and we need not travel out of the almost recent pages of British history to find ample records of the succour which they have afforded to those who were not allowed to worship their Creator in the way which conscience and divine revelation informed them was right.

Every man who has the opportunity of planting a tree, and avails himself not of it, waives the privilege which is thus given him of benefiting posterity. While men sleep, trees grow ; and, after adding, during their growth, to the beauty of the landscape, providing shade and shelter for cattle, and ameliorating the climate and soil of their location, are year by year improving, at more than compound interest, the value of their original cost, the labour of their planting, their occupation of soil—and, at their maturity, will return both principal and interest into the pockets of the planter’s children or grand-children, increased almost a hundred-fold. Judicious planting, and the cultivation of the various timber and forest trees, belong to the first branch of useful statistics. The government or the nation which neglects these acts, loses one of its strong holds in times of oppression and defeat ; and at the same time weakens its powers by omitting to provide the

strongest arm of offensive or defensive warfare. It is to be hoped, however, that on such considerations it may not be necessary much longer to reflect, but, that the elevating, yet subduing pleasure of woodland occupations may be sought after and encouraged, as a means of increasing the bounties of providence and the happiness of mankind. England's conquests have not been purchased without expense ; nor were

"The sapling oaks which, at Britannia's call,
Should heave their trunks mature into the main,
And float the *bulwarks of her liberty*,"

planted to be nothing more than the all but eternal ornaments of our country; the best of them have fallen under the strong arm of the woodman, and are probably decaying in distant lands, or amongst the ever-to-be-hidden "treasures of the deep." The few that are left, stand hoary, but splendid, memorials of the grandeur of their contemporaries and of themselves.

Henceforth may they float not only bulwarks of England's liberties, but to convey to distant and yet unknown lands the benefits of her religion, her language, and her commerce. When swords shall be turned into ploughshares and spears into pruning-hooks, "Men of war," shall become "messengers of peace," and the booming battle-gun be the proclaimer of national friendships and alliances.

Auxiliary to these extensive benefits, and as a means of promoting them, is the facility which the man of science and research in the

study of natural history receives from the opportunity of examining various specimens. It is not in the power of many private individuals, who may nevertheless possess the laudable wish to do so, to form any very large or complete collection of foreign trees and shrubs. Much discrimination is necessary in selecting ; a better soil than is usually or can very profitably be devoted to planting purposes is required to receive them ; and a complete arboretum of foreign and domestic trees, excepting in the neighbourhood of London, or the larger sea-ports, could not be formed, without a large expenditure in the item of carriage only.

Abney Park possesses every qualification which can possibly be required for encouraging the growth of trees. Its virgin soil is of the finest character, and there are sufficient varieties of sand, clay, and loam, intermixed, to enable the planter to adapt his specimens accordingly.

The only hardy exotics which require the introduction of a foreign soil, are the choice flowering American shrubs ; more particularly the rhododendron and magnolia tribes.

The arboretum contains about 2500 varieties, independently of those planted in the rosarium ; and the whole forms a collection of hardy ligneous plants, both indigenous and exotic, which no other English cemetery, and few private grounds possess.

I have considered it better that the description of the trees and plants of which this arboretum is composed should appear in the form of

a catalogue alphabetically arranged according to their *genera*—the species and such varieties as may belong to them being specified under each *genus*. For the information of the student the *natural order* of each, and also the nomenclature adopted by Linnæus, will be specified.

The limits of this work will not allow of such a technical description as would interest the scientific, or of such a popular account as would be more attractive to the general reader. It must, therefore, be my limited purpose to furnish such brief statements, in connexion with each genus, as may suffice to exhibit the attractions of the whole, and to induce those who may be devoting their first or early attentions to the most interesting science of natural history to pursue their studies. They will be most materially assisted by the specimens which they may examine in the grounds of the cemetery.

As it is not inappropriate to the scenery and character of Abney Park—and is in accordance with the general subject now under notice—I shall here introduce Bryant's "Forest Hymn."

FOREST HYMN.

The groves were God's first temples. Ere man
learned
To hew the shaft, and lay the architrave
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back

The sound of anthems, in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication, For his simple heart
Might not resist the sacred influences
Which, from the stilly twilight of the place,
And from the grey old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah! why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn, thrice happy if it find
Acceptance in His ear.

Father! thy hand
Hath reared these venerable columns; thou
Didst weave this verdant roof. Thou didst look
down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun,
Budded, and shook their green leaves in thy breeze,
And shot towards Heaven. The century-living
crow,
Whose birth was in their tops, grew old and died
Among their branches, till at last they stood,
As now they stand, massive, and tall, and dark—
Fit shrine for humble worshipper to hold
Communion with his Maker. Here are seen
No traces of man's pomp or pride; no silks
Rustle—nor jewels shine—nor envious eyes

Encounter ; no fantastic carvings shew
The boast of our vain race to change the form
Of thy fair works. But Thou art here ; Thou
fills't

The solitude. Thou art in the soft winds
That run along the summit of these trees
In music. Thou art in the cooler breath,
That, from the inmost darkness of the place,
Comes, scarcely felt ; the barky trunks, the ground,
The fresh moist ground, are all instinct with Thee.
Here is continual worship. Nature, here,
In the tranquillity that Thou dost love,
Enjoys thy presence. Noiselessly around,
From perch to perch, the solitary bird
Passes ; and yon clear spring, that midst its herbs
Wells softly forth, and visits the strong roots
Of half the mighty forest, tells no tale
Of all the good it does. Thou hast not left
Thyself without a witness, in these shades,
Of thy perfections. Grandeur, strength, and grace,
Are here to speak of Thee. This mighty oak—
By whose immovable stem I stand, and seem
Almost annihilated—not a prince,
In all that proud old world beyond the deep
E'er wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him. Nestled at his root
Is beauty, such as blooms not in the glare
Of the broad sun. That delicate forest flower
With scented breath, and look so like a smile,
Seems, as it issues from the shapeless mould,
An emanation of the indwelling life,
A visible token of the upholding love,
That are the soul of this wide universe.

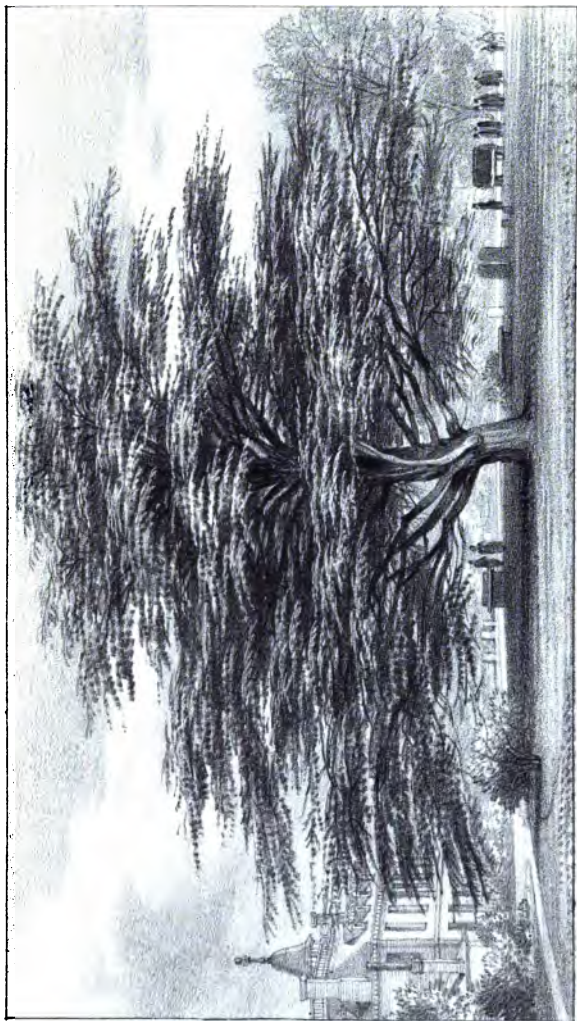
My heart is awed within me, when I think

Of the great miracle that still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
For ever. Written on Thy works I read
The lesson of Thy own eternity.
Lo! all grow old and die; but see, again,
How on the faltering footsteps of decay
Youth presses—ever gay and beautiful youth,
In all its beautiful forms. These lofty trees
Wave not less proudly that their ancestors
Moulder beneath them. Oh! there is not lost
One of earth's charms; upon her bosom yet,
After the flight of untold centuries,
The freshness of her far-beginning lies,
And yet shall lie. Life mocks the idle hate
Of his arch enemy, Death; yea, seats himself
Upon the sepulchre, and blooms, and smiles,
And of the triumphs of his ghastly foe
Makes his own nourishment. For he came forth
From thine own bosom, and shall have no end.

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them; and there have been holy men
Who deemed it were not well to pass life thus.
But let *me* often to these solitudes
Retire, and in Thy presence reassure
My feeble virtue. Here its enemies
The passions, at Thy plainer footsteps shrink
And tremble, and are still. Oh, God! when Thou
Dost scare the world with tempests, set on fire
The heavens with falling thunderbolts, or fill
With all the waters of the firmament

The swift dark whirlwind that uproots the woods
 And drowns the villages ; when at Thy call
 Uprises the great deep, and throws himself
 Upon the continent, and overwhelms
 Its cities ; who forgets not, at the sight
 Of these tremendous tokens of Thy power,
 His pride, and lays his strifes and follies by ?
 Oh ! from these sterner aspects of Thy face
 Spare me and mine, nor let us need the wrath
 Of the mad unchained elements to teach
 Who rules them. Be it ours to meditate
 In these calm shades Thy milder majesty,
 And to the beautiful order of Thy works
 Learn to conform the order of our lives !

In the following descriptive Catalogue, it has been the object of the Author to state the derivation of the name of each genus—to shew of what country or countries it is a native—what are its leading characteristics, either in its leaves, its flowers, or its fruits, and the uses, if any, to which its wood, or any part of the tree, is applied—and thus to enhance the pleasure and to excite the gratitude of the student of nature. At the close of each description the initial letters N. O. mean *Natural Order*, and L. S. *Linnaean System*. The reader is requested to bear in mind, that the letters A, B, C, &c., placed before the *lists* of species, are used instead of repeating the name of the genus, which precedes the description ; and that the word or words which are placed further on in the column denote the variety or varieties of the species immediately preceding.



THE CEDAR OF LEBANON AT ABNEY PARK.

ARBORETUM.

ABIES—THE SPRUCE FIR.

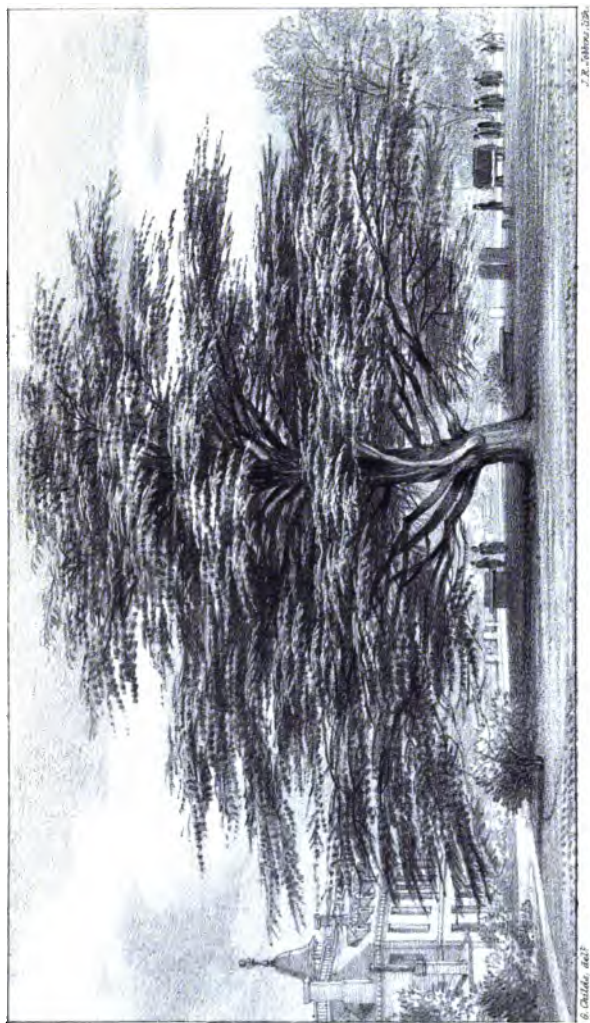
THE species comprised in this *genus* were formerly arranged in that of *Pinus*; but they have been separated on account of the different habits of growth and the disposition of their leaves. The *Abies* contains such species as have short, solitary, needle-shaped, angular leaves, such as the Spruces and Silver Fir; while those of *Pinus* have from two to five leaves growing together, surrounded by a sheath at the base. The scales of the cones in the *Abies* tribe are also much thinner and flatter than those of the *Pinus*. N. O. *Coniferae*. L. S. *Monæcis Monadelphæa*.

A. nigra	A. Clanbrassiliana
cœrulea	alba
rubra	excelsa
tenuifolia	pendula
Smithiana	orientalis
Morinda	Cephalonica
Douglassii	Canadensis
Menziesii	

For other *Coniferae*, see *Araucaria*, *Cedrus*, *Cupressus*, *Ephedra*, *Juniperus*, *Larix*, *Pinus*, *Salisburia*, *Taxodium*, *Taxus*, and *Thuja*.

ACACIA—THE ACACIA.

The Egyptian thorn, or binding bean-tree, was called by the Greeks *akakia*, from *akazo*, to sharpen—hence the Latin name *acacia*. When the American locust, or *false acacia*, was first introduced into Europe, it was supposed to be a species of the acacia known to the ancients, on account of its thorny branches and winged leaves bearing a resemblance to it. It was, however, ascertained, that it did not belong to the



THE CEDAR OF LEBANON AT ABNEY PARK.

same class or order as the *true* acacia. This is described, by Dr. Shaw, as the largest and most common tree in the deserts of Arabia; and he supposes it to be the *shittim wood*, or *shittah tree*, of the scriptures. N. O. *Leguminosæ*. L. S. *Polygamia Diœcia*.

A. dealbata julibrissin acanthiloba

ÆSCULUS—THE HORSE CHESTNUT.

From the Latin *esca*, food. It was formerly named *Castanea equina*, from the similitude of the fruit to the common chestnut, and from its being eaten by *horses*. *Hippocastanum* has the same signification: this was formerly the *generic*, now it is only the *specific* name for the common horse chestnut. This is generally considered as one of the most ornamental trees in our plantations; the branches, when the tree stands singly, are disposed in a beautiful form; the large palmated leaves, which are composed of seven leaflets, gradually decreasing in size from the middle one to the outer ones; and their elegant drooping position, contrasted with the upright pyramidal thyrsus of flowers, variegated towards the centre with yellow or red, are truly magnificent.

The native country of the common horse-chestnut is yet unknown, though stated, in some works, to be the north of India. The wood is soft, and unfit for use where great strength and durability are required; nevertheless, there are many purposes for which it is applicable, when sawn up into boards—such as for flooring, linings to carts, packing cases, &c. N. O. *Hippocastanæ*. L. S. *Heptandria Monogynia*.

Æ. hippocastanum	Æ. aculeata
foliis aureis	pavia
foliis argenteis	macrocarpa
tortuosum	pavia <i>nova</i>
crispum	hybrida
præcox	discolor
ohiotense	humilis
rubicunda	pendula
carnea	neglecta
glabra	flava
ohiotensis	Lyonii
pallida	pubescens
orientalis	pumila
parviflora	rosea

ACER—THE MAPLE.

Derived from the Latin *acer*, hard or sharp. The name is supposed to be applied to this genus, because the wood of some species is extremely hard, and was formerly much sought after for the purpose of making pikes and lances. Chiefly low and middle-sized deciduous trees, natives of Europe, North America, and the north of India. They are all highly ornamental; some of them valuable for their timber. From *A. saccharinum*, and other species, sugar is extracted. They may be arranged in three classes—those of the largest size, having large leaves, and the trunks of a timber size, fit for various purposes in architecture; those of the second size, with small leaves, the timber of which is chiefly used by cabinet-makers, turners, &c.; and those of the third size, with small leaves, which are solely used for ornamental planting. N. O. *Acerineæ*. L. S. *Polygamia Monœcia*.

A. tataricum	A. obtusatum
Napolitanum	barbatum
striatum	Lobellii
spicatum	opalus
montanum	coriaria
nanum	opalifolium
hybridum	platanoides
pseudo-platanus	laciniatum
argentea	saccharinum
aurea	nigrum
longifolia	cercinatum
lutescens	glaucum
macrophyllum	eriocarpum
hebecarpum	dasycarpum
campestre	floridum
macrophyllum	rubrum
lævigatum	pavium
collinum	coccineum
Austriacum	sanguineum
Creticum	macrocarpum
monspessulanum	palmatum

AILANTHUS GLANDULOSUS—THE GLANDULOUS-LEAVED AILANTHUS.

This tree has a noble appearance when clothed with leaves; and its gigantic boughs and shoots, and its straight, erect,

thick trunk, seem to justify its original appellation of the *Tree of Heaven*. N. O. *Rutaceæ*. L. S. *Polygamia Monæcia*.

ALNUS—THE ALDER.

Derived from the Celtic *al*, near, and *lan*, the edge of a river. The common alder is the most aquatic of European trees, being found in wet swampy grounds, throughout the whole of Europe, in situations too moist for even the willow. In meadows, and by river sides in plains, it sometimes attains the height of from fifty to sixty feet; but on mountains, and in the north of Sweden, it diminishes to a shrub. It is found in various parts of Asia, in the north of Africa, and in North America. It is used for all the purposes to which *soft* woods are generally applied, viz., for turnery, sculpture, and cabinet-making; for wooden vessels, basins, plates, and kneading troughs; for wooden soles to shoes and pattens, and for clogs. N. O. *Amentaceæ*. L. S. *Monæcia Tetrandria*.

A. glutinosa	A. serrulata
laciniata	Canadensis
quercifolia	cordifolia
oxyacanthifolia	ovata
macrocarpa	rubra
incana	pumila
laciniata	niger
oblongata	macro
glauca	plicata
Americana	viridis

AMELANCHIER—THE AMELANCHIER, OR THE MEDLAR.

Amelanchier, according to Elusius, is the only Savoy name for the medlar. These small trees or bushes are natives of Europe and North America. In British gardens, they are cultivated for their flowers, which are white, abundant, showy, and produced early in the season; for their fruit, which ripens in June; and for the deep red, or rich yellow hue, which their foliage assumes in autumn. They are propagated by grafting on the hawthorn or the quince, or the weaker on the stronger growing species of the genus. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

A. vulgaris	A. botryapium racemosum
floridana	spicatum
botryapium	ovalis

- | | |
|----------------|---------------|
| A. Caroliniana | A. capitata |
| sanguinea | pubens |
| arbutifolia | pumila |
| floribunda | Pennsylvanica |
| xanthocarpa | chamæmespilus |
| melanocarpa | |

AMORPHA—THE AMORPHA, or BASTARD INDIGO.

From the Greek, *a*, negative, and *morpha*, form—on account of the deformity of the corolla. They are natives of North America; are deciduous, but elegant, free-flowering shrubs. The flowers are disposed in lengthened spiked racemes, usually grouped at the tips of the branches. They thrive well in common soil, and are propagated by suckers or by layers, taken off at a joint; but should be planted early in the autumn, and in a sheltered situation. N. O. *Leguminosæ*. L. S. *Monadelphæa Decandria*.

- | | |
|--------------|-------------|
| A. fruticosa | A. coerulea |
| Lewisii | elatior |
| emarginata | |

AMYGDALUS—THE ALMOND TREE.

From the Greek *amyssō*, to lacerate, in reference to the fissured shell of the nut. The almonds are deciduous shrubs or trees, of the middle size; natives of the north of Africa and of the mountains of Asia, also of Russia and the Levant. They are propagated by grafting, by layers, and by suckers. In British gardens, the common almond is generally one of the first hardy trees which displays its blossoms. The leaves of this tree are said to form an excellent nourishment for sheep and goats. The gum which exudes from the tree is used for similar purposes to that from the cherry, and the gum Arabic. An oil is obtained, both from bitter and sweet almonds. The seeds of the *bitter* and *sweet* almond differ essentially in their chemical compositions: the kernel of the former contains the deleterious principle of prussic acid; but this is found only in the bark, leaves, and flowers, of the latter. Almonds form an extensive article of commerce. The Jordan almonds come from Malaga, and are the best *sweet* almonds brought to England. The *bitter* almonds come chiefly from Mogadore. The wood of the almond is hard, and of a reddish colour: it is used in cabinet-making, especially

for veneering; to make handles for carpenters' and joiners' tools. N. O. *Rosaceæ*. L. S. *Icosandria Monogynia*.

A. nana	A. communis
Georgica	amara
incana	macrocarpa
Sibirica	

ARALIA SPINOSA—THE SPINY ARALIA, or ANGELICA TREE.

Derived, according to some, from the Greek, *ara*, annoyance, or mischief; the spines being very troublesome, in its native country, North America, to travellers. N. O. *Araliaceæ*. L. S. *Pentandria Pentagynia*.

ARAUCARIA IMBRICATA—THE IMBRICATE-LEAVED ARAUCARIA, or CHILI PINE.

Derived from *Araucanos*, the name of the people in whose country, Chili, it grows. It is a very remarkable tree, the female of which, according to Pavon, is about 150 feet high, while the male is seldom more than 40 or 50 feet high. The Araucarias are magnificent evergreens, natives of South America, Polynesia, and Australia. A. *imbricata* is as hardy in the climate of Britain as the Cedar of Lebanon. N. O. *Coniferae*. L. S. *Diœcia Monadelphica*.

ARISTOLOCHIA—THE BIRTHWORT.

Derived from the Greek *aristê*, best, and *lochia*, parturition. Most of the Aristolochias are *twining* in their growth. The hardy species are natives of North America, and the half hardy, of Africa and the Levant. The most remarkable are those which, in many of the tropical parts of America, excite the wonder of travellers by the gigantic size or grotesque appearance of the flowers. The border of the calyx of A. *cymbifera*, resembles one of the lappets of a Norman woman's cap, and measures seven or eight inches in length; and A. *cordiflora* and A. *gigantea*, produce flowers which are from fifteen to sixteen inches across, and are large enough to form bonnets for the Indian children. N. O. *Asarineæ*. L. S. *Gynandria Hexandria*.

A. siphoc	A. tomentosa .
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ARISTOTELIA MAQUI—THE MAQUI, or SHINING-LEAVED ARISTOTELIA.

Named in memory of Aristotle, the philosopher and naturalist. It is a native of Chili, where it forms an evergreen shrub, with diffuse branches, growing to the height of six feet. N. O. *Homalinee*. L. S. *Dodecandria Tetragynia*.

ARMENIACA—THE APRICOT.

So called from the apricot coming originally from Armenia; or *apricot*, from the Latin *præcox* from this fruit ripening sooner than most others. There are several wild varieties, bearing flowers of different shades of pink, chiefly cultivated as ornamental. The great beauty of both the wild and cultivated sorts is, that they come into bloom, in Britain, before almost any other tree; the Siberian apricot flowering a fortnight or more before the common sloe or almond. It is a native of Armenia, Caucasus, the Himalayas, China, and Japan, where it forms a large spreading tree. N. O. *Rosaceæ*. L. S. *Icosandria Monogynia*.

A. *vulgaris*
Akarigh

A. *dasycarpa*
Sibirica

ARTEMISIA—THE TREE WORMWOOD.

Derivation uncertain; but supposed by some to have been called after *Artemisia*, the wife of Mausolus, king of Caria; or from *Artemis*, one of the names of Diana. It is a native of Italy, Spain, south of France, Silesia, and Carniola; and of Siberia, Syria, Galatia, Cappadocia, China, and Cochin China. In British gardens, it sometimes attains the height of five feet, in deep, dry soil. Its flowers, which are yellowish, and of little show, appear from August to October. The leaves, when held against a strong light, will be found full of transparent dots, in which the odorous matter of the plant is probably contained. N. O. *Compositæ*. L. S. *Syngenesia Superflua*.

A. *cœrulescens*

Wulfenii

Tobolskiana

ASTRAGALUS TRAGACANTHA—THE GOAT'S THORN, MILK VETCH, or GREAT GOAT'S THORN.

Derived from the Greek *astragalos*, vertebra—the seed in the legumes of some species being squeezed into a squarish form, so as to look like the joints of the back-bone; or,

perhaps, from *aster*, a star, and *gala*, milk. The *tragacantha*, is a low, prickly, glaucous shrub, seldom exceeding one foot in height. It is a native of Marseilles and Narbonne, as well as of Corsica and Mauritania. N. O. *Leguminosæ*. L. S. *Diadelphia Decandria*.

ATRAGENE—THE ATRAGENE.

Atragene is a name given to a species of *clematis*, but differs from it in the nectary. It is a valuable and handsome genus of climbing plants—well adapted for training, like *clematis*, over bowers and trellis-work. It is a native of Austria, Piedmont, Hungary, Siberia, and of North America. N. O. *Ranunculaceæ*. L. S. *Polyandria Polygynia*.

A. Austriaca

A. Sibirica

ATRIPLEX HALIMUS—THE HALIMUS ORACHE, or TREE PURSLANE.

From the Latin *ater*, black, *i. e. the seeds*—called by the Greeks *atrappaxis*, *i. e. not nourishing*. This species is a native of Spain, Portugal, Virginia, and Siberia. It is an evergreen shrub, which grows five or six feet high, and forms a large broad head. The young branches are covered with a smooth white bark, which becomes grey, and peels off lengthwise, as the tree grows old. N. O. *Chenopodiaceæ*. L. S. *Polygamia Monœcia*.

AUCUBA JAPONICA—THE JAPAN, or BLOTCH-LEAVED AUCUBA.

This well-known, laurel-like evergreen, when introduced in 1783, by the late Conrad Loddiges, Esq., was treated like a stove plant. It is now a hardy shrub, and its beautifully mottled leaves make it generally admired. N. O. *Loranthææ*. L. S. *Diœcia Tetrandria*.

BACCHARIS HALIMIFOLIA — THE HALIMUM-LEAVED BACCHARIS, PLOUGHMAN'S SPIKENARD, or THE GROUND- SEL TREE.

So called by the Greeks, who dedicated it to Bacchus. This is a native of North America, on the sea-coast, from Maryland to Florida. Its flowers are white, with a tint of purple, and resemble those of the groundsel, but are much larger. It grows to the height of eight or ten feet. Its

general appearance accords with that of the genus *Atriplex*.
N. O. *Compositæ*. L. S. *Syngenesia Superflua*.

BELIS LANCEOLATA—THE BROAD, OR SPEAR-LEAVED
CHINESE FIR.

This very distinct genus was first separated from *pinus*, by Mr. Salisbury, under the name of *belis*, from *belos*, a javelin, or spear—as the leaves somewhat resemble that weapon. It is now called *Cunninghamia Sinensis*. For many years it was kept in the greenhouse; but, in 1816, a plant of it was placed in a sheltered part of the pleasure ground at Claremont; and though injured more or less by severe winters, it was, in 1837, eighteen feet high, the circumference of the trunk being one foot nine inches. It is readily propagated by cuttings.
N. O. *Conifere*. L. S. *Monæcia Monadelphica*.

BENTHAMIA FRAGIFERA—STRAWBERRY-BEARING
BENTHAMIA.

So called, after George Bentham; and from *fratum* a strawberry, and *ferre* to bear. A native of Nepaul, &c.; a very handsome plant, sufficiently hardy to bear our severest winters, if guarded by a mat. N. O. *Cornaceæ*. L. S. *Tetrandria Monogynia*.

BERBERIS—THE BERBERRY.

The derivation is variously stated. The species are all shrubs; but some, in a wild state, reach from three to eighteen feet; and, in gardens, some attain the height of thirty feet. All throw up numerous side suckers, and if these were removed from the stronger growing species, they might be formed into very handsome small trees. In all the species the flowers are yellow. The fruit is generally red; but in some species it is white, or yellow; it is always acid, and more or less astringent. The species are generally thorny, and most of them flower freely in spring, and bear abundant fruit in Autumn. N. O. *Berberideæ*. L. S. *Hexandria Monogynia*.

B. Vulgaris

lutea
violacea
alba
asperma

B. Canadensis

Sinensis
aristata
provincialis
ilicifolia

A. <i>dulcis</i>	A. <i>Sibirica</i>
<i>Asiatica</i>	<i>buxifolia</i>
<i>glauc</i>	<i>empetrifolia</i>
<i>heterophylla</i>	

BETULA—THE BIRCH.

From *Betu*, its Celtic name; or from the Latin *batuere*, to beat. The birches are natives of Europe, of North America, and some of them of Asia. The common birch is one of the hardiest of known trees; and there are only one or two other species of ligneous plants, which approach so near to the North Pole. The species all ripen their seeds in the climate of London, and are all of the easiest culture, in any ordinary soil. The leaves, having little succulency, and being astringent and aromatic, are very rarely subject to the attacks of insects. The wood of all the species is much less durable than the bark. N. O. *Amentaceæ*. L. S. *Monæcia Polyandria*.

B. <i>alba</i>	B. <i>nigra</i>
<i>pendula</i>	<i>Canadensis</i>
<i>verrucosa</i>	<i>lanulosa</i>
<i>pubescens</i>	<i>angulata</i>
<i>undulata</i>	<i>papyracea</i>
<i>pontica</i>	<i>platyphylla</i>
<i>urticæfolia</i>	<i>lenta</i>
<i>populifolia</i>	<i>carpinifolia</i>
<i>pendula</i>	<i>fruticosa</i>
<i>laciniata</i>	<i>bella</i>
<i>excelsa</i>	<i>glandulosa</i>
<i>Sibirica</i>	<i>Thouinii</i>
<i>rossica</i>	<i>pumila</i>
<i>Davurica</i>	<i>nana</i>
<i>Fischeri</i>	<i>tristis</i>

BIGNONIA—CAPREOLATA—TENDRILLED BIGNONIA, or TRUMPET FLOWER.

Named after the Abbé *Bignon*, librarian to Louis XIV. This is a climbing shrub; a native of the southern parts of North America. It flowers in June and July, and is an excellent plant for covering dead walls; but requires a sheltered situation, in order to flower freely. N. O. *Bignoniaceæ*. L. S. *Didynamia Angiosperma*. See *Catalpa* and *Tecoma*.

BORYA—THE BORYA.

Named in honour of *Bory de Vincent*, a French traveller and naturalist. A native of North America, in the Illinois, Tennessee, &c., States. It flowers in July and August. N. O. *Euphorbiaceæ*. L. S. *Diacia Diandria*.

B. *Ligustrina* *acuminata* *ovata*

BUDDLEA GLOBOSA—THE GLOBE-FLOWERED BUDDLEA.

Named in honour of *Adam Buddle*, an English Botanist. A shrub, a native of Chili. Its flowers are yellow and fragrant, from May to July. N. O. *Scrophularinææ*. L. S. *Tetrandria Monogynia*.

BUPLEURUM FRUCTICOSUM—SHRUBBY HARE'S EAR.

From the Greek *bous*, an ox, and *pleuron*, a side, from its supposed quality of swelling cattle that feed on some of the species. The name *hare's ear* has reference to the shape of the leaves. A native of Portugal, Spain, south of France, Corsica, Sicily, Mauritania, Thessaly, &c. It is a shrub growing from three to four feet high, in a wild state, and sometimes reaches six feet, in British gardens. Its flowers are bright yellow. N. O. *Umbelliferaæ*. L. S. *Pentandria Digynia*.

BUXUS—THE BOX TREE.

Derived from the Greek, *puxos*, or perhaps, from *pukinos*, dense—in reference to the hardness and closeness of the wood. Low evergreen trees or shrubs, with shining leaves, and greenish yellow flowers; natives of Europe, and of the temperate parts of Asia. The wood, in England, is now used principally for wood-engraving. N. O. *Euphorbiaceæ*. L. S. *Monæcia Tetrandria*.

B. <i>balearica</i>	B. <i>sempervirens marginata</i>
<i>sempervirens</i>	<i>angustifolia</i>
<i>argentea</i>	<i>media</i>
<i>aurea</i>	<i>suffruticosa*</i>

* This is the kind usually cultivated for edging in gardens.

CAPRIFOLIUM—THE HONEYSUCKLE.

Derived from *caper*, a goat, and *folium*, a leaf, in allusion to the climbing and twining habit of the plant. It is a native of various parts of Europe, the north of Africa, Asia, and America. The greater number of the species and varieties are of easy culture, and may all be propagated by cuttings, though some of them are more readily so by layers. N. O. *Caprifoliaceæ*. L. S. *Pentandria Monogynia*.

C. <i>italicum</i>	C. <i>sempervirens</i>
<i>album</i>	<i>implexum</i>
<i>flavum</i>	<i>periclymenum</i>
<i>rubrum</i>	<i>belgicum</i>
<i>Etruscum</i>	<i>serotinum</i>
<i>dioicum</i>	<i>flexuosum</i>
<i>gratum</i>	<i>Japonicum</i>

CARAGANA—THE SIBERIAN PEA TREE.

Caragan is the name of *C. arborescens* among the Mongol Tartars. These trees or shrubs are natives of Siberia, China, and Tartary. They are all ornamental or curious. The flowers, which are of a bright yellow, appear about the end of April, in the earliest Siberian species. The yellow colour prevails in every part of the plants of this genus, even to the roots. The seeds are said to be good food for poultry, and the leaves excellent fodder for cattle. The wood is hard, compact, and tough. The bark is also very tough, and it is used as a substitute for ropes or cords, as the twigs are for withs. They are easily propagated by seeds, or by cuttings of the roots. N. O. *Leguminosæ*. L. S. *Diadelphia Decandria*.

C. <i>arborescens</i>	C. <i>spinosa</i>
<i>arenaria</i>	<i>halodendron</i>
<i>altagena</i>	<i>Chamlagu</i>
<i>Redowskii</i>	<i>frutescens</i>

CARPINUS—THE HORNBEAM.

Derivation, according to some, from the Celtic *car*, wood, and *pinda*, head—the wood being made into yokes for oxen; according to others, from the Romans having used the wood for making a sort of chariot, called by them *carpentum*; or, lastly, from the Latin *carpere*, to crop. Deciduous trees mostly of the middle size. natives of Europe, Asia, and

America. A *hornbeam* hedge is said to afford a degree of shelter nearly equal to that given by a brick wall. The wood is white, hard, heavy, tenacious, and very close-grained; but it will not take a good polish. It is excellent for wheelrights' work, and other kinds of rural carpentry—especially for the yokes of cattle; and is well adapted for mill-cogs. As *fuel*, it is preferred, in France, to any other wood, as it lights easily, burns long, and gives out abundance of heat. Evelyn says, "it burns like a candle, and was of old so employed."

N. O. *Amentaceæ*. L. S. *Monœcia Polyandria*.

C. Americana	C. incisa
betulus	orientalis
fol. variegatis	rubra

CASTANEA—THE CHESTNUT.

So called from its being originally found in the territory of Castanea, in Thessaly. A native of Europe, and of North America. There is only one European species, which is chiefly valuable as a fruit-tree, and as coppice-wood. In a wild state, the chestnut affords food to many animals. The nut is used as an important article of food in the south of France, and the north of Italy, where it serves, in a great measure, as a substitute for the bread and potatoes of more northern nations. The chestnut is grown here for hop-poles, fence-wood, and hoops. The North American chestnut timber is strong, elastic, and capable of enduring the succession of drought and moisture. As an ornamental tree the chestnut ought to be placed before the oak. An old chestnut, standing alone, produces a superb effect. A group of young chestnuts forms an "excellent back-ground to other trees." N. O. *Amentaceæ*. L. S. *Monœcia Polyandria*.

C. Americana	C. vesca asplenifolia
media	glabra
vesca	cochleata
fol. variegatis	pumila

CATALPA SYRINGIFOLIA—THE LILAC-LIKE-LEAVED CATALPA.

Catalpa is supposed to be from a corruption of *Catamba*, the name of an Indian tribe that formerly inhabited a great part of Georgia and the Carolinas. This beautiful tree is

found on the banks of rivers in the upper part of the Carolinas, Georgia, and Florida. The leaves come out late ; and the flowers, which appear in August, are white, speckled with purple and yellow. In its native soil, it frequently exceeds fifty feet in height. It is a tree of rapid growth ; its timber is remarkably light, of very fine texture, and brilliant when polished. N. O. *Bignoniaceæ*. L. S. *Diandria Monogynia*.

CEANOTHUS AMERICANUS—THE AMERICAN RED-ROOT, OR NEW JERSEY TEA.

The *Ceanothus* is a shrub from two to four feet high, a native of North America, in dry woods, from Canada to Florida. It is called *Red-root*, from the red colour of the roots, which are large in proportion to the branches ; also called *Tea*, because the leaves were formerly dried for the same purpose as those of the Chinese plant, and for which, according to Pursh, it formed a general substitute during the war of Independence. The flowers are small white ; but, being produced in great numbers together, are very ornamental. They appear in June and July, and are succeeded by bluntly-triangular fruits. In Canada, it is used for dyeing wool of a nankeen, or cinnamon colour. N. O. *Rhamnææ*. L. S. *Pentandria Monogynia*.

CEDRUS—THE CEDAR.

Supposed to be derived from *Cedron*, a brook in Judæa, on the banks of which the cedar of Lebanon was once plentiful. A native of Syria, on Mount Lebanon ; and of the north of Africa, on Mount Atlas. It is a widely-spreading tree, generally from fifty to eighty feet high ; and, when standing singly, covering a space with its branches, the diameter of which is often much greater than its height. Cedar wood was used in sacrifice, as incense ; and when Solomon built the Temple at Jerusalem, having obtained permission from Hiram, king of Tyre, to cut down the cedar and fir of Lebanon, he sent four score thousand hewers to cut down the trees. The wood called cedar, by the ancients, was supposed so incorruptible, that the expression *dignus cedro*, (worthy to be preserved in cedar,) was applied to anything considered worthy of immortality. N. O. *Coniferae*. L. S. *Monæcia Monadelphica*.

C. Libani

C. Deodara*

* The Deodara, or Devadera, means the *Tree of God*, and, in some places, is never used but to burn as incense on occasions of great ceremony. A native of the Nepal and Indo-Tartaric mountains,

CELASTRUS SCANDENS--THE CLIMBING-STEMMED
CELASTRUS, OR STAFF TREE.

From the Greek *kelas*, the latter season—the fruit remaining on the tree all the winter. It is a native of North America. The flowers are of a pale yellow. The stem is woody and flexible. It will twist itself round trees or shrubs, or two of them around each other, to the height of twelve or fifteen feet, girding them so closely as, in a few years, to destroy them. Hence its French and German names signify *Tree Strangler*. N. O. *Celastrineæ*. L. S. *Pentandria Monogynia*.

CELTIS—THE NETTLE-TREE.

The name *Celtis* is said to refer to the tree having been known to the ancient Celts; and the appellation of *Nettle Tree* relates to the similarity of the leaves to those of some kind of nettle. They are handsome, much branched, deciduous trees, natives of Europe and North America, varying in size and foliage, but all bearing fruit; this is edible, and, though small, is remarkably sweet; said to be very wholesome. Some of the species are very ornamental. The branches of the *C. crassifolia* assume the character of a fan; those of the *C. occidentalis* droop like a parasol. The wood of the *C. australis*, is valuable; but that of most other species is too weak to be of any use in the arts. N. O. *Ulmaceæ*. L. S. *Polygamia Monœcia*.

C. australis
cordata

C. occidentalis
orientalis

CEPHALANTHUS OCCIDENTALIS—THE AMERICAN
BUTTON-WOOD.

From the Greek *kephalē*, a head, and *anthos*, a flower; in allusion to the flowers being disposed in globular heads. A shrub growing from six to eight feet high; a native of North America, from Canada to Florida, in marshy places. It

growing at 10,000, or 12,000 feet, above the level of the sea. It is a lofty and very graceful tree; sometimes attaining the height of 150 feet, with a trunk 30 feet in circumference. It appears, in the quality and durability of its wood, its fragrance, and the quantity of resin which it produces, to accord so well with the cedar of the ancients, as to be, by some, identified with that tree.

flowers in July and August, and will grow in common garden soil; but prefers peat, kept moist, and is propagated by seeds; it will also grow by cuttings and layers. N. O. *Rubiaceæ*.
L. S. Tetrandia Monogynia.

CERASUS—THE CHERRY TREE.

From Cerasus, the ancient name of a town in Pontus, Asia, whence the cultivated cherry was first brought to Rome, by Lucullus, sixty-eight years B. C. Nearly all the cherry-trees and shrubs are deciduous, with smooth serrated leaves and white flowers. They are natives of Europe, Asia, and North America. Some of them are cultivated for their fruit, and others as being ornamental. The *fruit* of the cherry, more especially of the soft-fleshed varieties, is said to be cephalic and aperient; the *gum* to have the same properties as gum Arabic; the *bark* to consist of four layers, the last two of which afford a fine yellow dye; and the *leaves* to be eaten by animals of every kind. The *wood* of the *wild* cherry is firm, strong, and close-grained; it is easily worked, and takes a fine polish. It is much sought after by cabinet-makers, turners, and musical instrument-makers. N. O. *Rosaceæ*.
L. S. Icosandria Monogynia.

- | | |
|-----------------|-----------------|
| C. avium | C. borealis |
| flore pleno | depressa |
| fol. variegatis | nigra |
| sylvestris | Chinensis |
| semitpleno | Pennsylvanica |
| grandifolium | mahaleb |
| asplenifolium | fructu flava |
| vulgaris | padus |
| flore pleno | racemosa |
| Marascha | montana |
| semperflorens | stricta |
| biflora | rubra |
| pendula | bracteata |
| polygynia | Virginiana |
| serrulata | Lusitanica |
| pseudo-cerasus | laurocerasus |
| sativa | fol. variegatis |
| fruticosa | longifolia |
| oxycarpa | angustifolia |
| persicifolia | Caroliniana |

CERCIS--THE JUDAS TREE.

From the Greek *kerkis*, a shuttlecock, the name given to this tree by Theophrastus. It is found in a wild state in the south of France, Spain, Italy, Greece, Japan, Asiatic Turkey, and especially in Judea. In the south of Europe, it forms a handsome low tree, with a flat spreading head, in the form of a parasol. It is a singularly beautiful object in spring, when covered with its numerous bright purplish pink flowers, which appear before the leaves, and are produced not only from the young wood, but from that of six or eight years' growth, and even from the trunk. In moist seasons it often flowers a second time in the autumn. The wood is very hard, and veined, or blotched with black, green, and yellow spots, and takes a beautiful polish. N. O. *Leguminosæ*. L. S. *Decandria Monogynia*.

C. *siliquastrum*C. *Canadensis*

CHIONANTHUS--THE SNOW-FLOWER, OR FRINGE-TREE.

From the Greek *chiōn*, snow, and *anthus*, a flower. A tree from ten to thirty feet high, a native of North America. It flowers from May to July, and may be propagated by layers, by seeds, or by grafting on the common Ash. If grafted standard-high, it would, from its large leaves, and the beauty and singular appearance of its snow-white flowers, which look like fringe, form a splendid tree. The *C. maritima* grows in boggy woods, by the sea side. N. O. *Oleina*. L. S. *Dian-dria Monogynia*.

C. *Virginica*C. *maritima*

CLEMATIS--THE VIRGIN'S BOWER.

Clematis, or *klematis*, is from the Greek word *klema*, a small branch of a vine, because most of the plants composing this genus climb like a vine. The English name of the *Ladies' Bower* was probably adopted from its suitableness for covering bowers; and as the first clematis brought to England [*C. viticella*] was introduced in 1569, during the reign of Elizabeth, the name might be intended to convey a compliment to that sovereign, who liked to be called the *Virgin Queen*. Most of the hardy species are natives of the middle and south of Europe, and of North America; a few, of the

north of Africa, some of Siberia, several of the Himalaya, one of China, and several of Japan. The bark, leaves, and blossoms, are used to raise blisters on the skin; taken internally, they are a corrosive poison. Most of the species ripen their seeds in England, and are easily propagated by them, or by layers. N. O. *Ranunculaceæ*. L. S. *Polyandria Polygynia*.

C. flammula	C. viticella rubra
orientalis	cœrulea
florida	pleno
pleno	campaniflora
bicolor	cirrhusa
azurea	calycina
viticella	montana

COLLETIA SPINOSA--THE SPINY COLLETIA.

Named by Commerson, in honour of his friend *Collet*. A native of Peru, Chili, Brazil, and Mexico; a shrub with few and small leaves, but with numerous, very strong, and awl-shaped spines. The flowers are of a reddish yellow, and whitish in the centre. It flowers from May to August. N. O. *Rhamnææ*. L. S. *Pentandria Monogynia*.

COLUTEA--THE BLADDER SENNA.

Supposed to be derived from the Greek *kolouo*, to amputate. The shrubs are said to die if the branches are lopped off. They are deciduous, and natives of the middle and south of Europe, the north of Africa and Nepaul. The flowers are yellow in most of the species, and are succeeded by bladdery legumes. N. O. *Leguminosæ*. L. S. *Diadelphia Decandria*.

C. cruenta	C. arborescens
Pocockii	Aleppica
media	Nepalensis

CORIARIA MYRTILIFOLIA--THE MYRTLE-LEAVED CORIARIA.

From *corium*, a hide. It is used both in tanning leather and in dyeing it black. A deciduous shrub growing to the height of from four to six feet, in the south of Europe and north of Africa, in hedges and waste places. It flowers from May to August. Its leaves, and more especially its berries, are deadly poison. In France, the leaves have been used to adulterate senna leaves, and have produced fatal effects. It is

said, that some French soldiers, in Catalonia, became stupified by eating the berries, and that three of them died in consequence. N. O. *Coriariæ*. L. S. *Diæcia Decandria*.

CORNUS—THE DOGWOOD.

From *cornu*, a horn, the wood being thought to be as hard and as durable as a horn. The name Dogwood was probably applied to it from the astringent properties of the bark, a decoction of which was formerly used as a wash for curing the mange, &c., in dogs. The Dogwoods are deciduous trees and shrubs, natives of Europe and North America. The fruit, which, like the bark and leaves, is bitter and styptic, when treated like that of the Olive, yields an oil, at the rate of 34 lbs. of oil to 100 lbs. of fruit. This oil is used in France, for lamps and in the manufacture of soap. The common British Dogwood was formerly used for mill-cogs, and for various purposes in rustic carpentry. When bows and arrows were in use, arrows were formed of the young wood. It makes the best charcoal for gunpowder. In France, the young wood is formed into ramrods; and, in Germany and Russia, it is bored and used as tubes to pipes. N. O. *Caprifoliaceæ*. L. S. *Tetrandria Monogynia*.

C. alternifolia	C. Sibirica
asperifolia	sericea
paniculata	sanguinea
fastigiata	fol. variegatis
stricta	mascula
fol. variegatis	Helvetica
oblonga	Florida
circinalis	

CORONILLA EMERUS—THE SCORPION SENNA CORONILLA.

From *corona*, a crown, in reference to the disposition of the flowers in crowns or umbels. The coronillas are natives of middle and southern Europe, the islands of the Levant, &c. The *emerus* flowers from April to June. Before the flowers are expanded, the corolla is partly red, externally; mostly so towards the tips of the petals; and the mingling of the yellow flowers with flower-buds more or less red, and the elegant foliage, render this hardy shrub a very desirable one for its beauty. N. O. *Leguminosæ*. L. S. *Diadelphis Decandria*.

CORYLUS—THE HAZEL.

From the Greek *korys*, a helmet, the fruit appearing as if covered with a bonnet: or from *koryon*, a nut. A shrub or low tree; a native of Europe, the east and west of Asia, and of North America; growing to the height of twenty feet, but commonly found as a bush. The *hazel*, in a wild state, affords protection to various small birds: its nuts render food to squirrels, to some of the larger birds, and to man in a half civilized state. The cultivated hazels are of two kinds—nuts and filberts. Considered as timber, the wood is never of a sufficient size for building purposes; but it is used in cabinet-making, and for various smaller and more delicate productions. The roots, when of sufficient size, afford curiously-veined pieces, which are used in veneering cabinets, tea-chests, &c. Being extremely tough and flexible, the root shoots are used for making crates, hurdles, hoops, wattles, walking-sticks, fishing-rods, whip-handles, ties for faggots, and for withs and bands for general purposes. N. O. *Amentaceæ*. L. S. *Monœcia Polyandria*.

C. *avellana*

alba
rubra
Barcelonensis
grandis
glomerata
tenuis
purpurea

C. *tubulosa*

heterophylla
humilis
rostrata
Columna
intermedia
arborescens

COTONEASTER—THE COTONEASTER, DWARF MEDLAR.

From *cotoneum*, the Latin for *quince*, and *aster*, a corruption of *ad instar*, like, because the leaves of the genus are not unlike those of the quince. They are small trees, natives of Europe, Mexico, and especially of Asia. They are very desirable garden shrubs on account of the beauty of their foliage, their flowers, and their fruit. The fruit of *C. frigida* and *C. affinis*, in particular, is abundant; and, being of an intense scarlet colour, has a very splendid appearance. It remains on the trees the greater part of the winter. The cotoneasters are all readily propagated by seeds, cuttings, and layers, or by grafting on *C. vulgaris*, on the common quince, or on the hawthorn. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

- | | |
|-------------|--------------|
| C. vulgaris | C. acuminata |
| eriocarpa | nummularia |
| melanocarpa | racemiflora |
| affinis | rotundifolia |
| laxiflora | uva ursi |
| frigida | microphylla |
| lævis | marginata |

CRATÆGUS—THE WHITE THORN.

From the Greek *kratos*, strength, in reference to the hardness and strength of the wood. They are deciduous trees or shrubs, mostly natives of Europe and North America, and some of them of Asia and the north of Africa. All the species flower and fruit freely; almost all the flowers are white, and the fruit is generally red: this varies in size from that of mustard-seed to that of a golden pippin apple. The fruit of all the species is greedily devoured by singing birds of many kinds, especially by the *thrush* family. Most of the species would make excellent hedges; and were thirty or forty sorts, which might be raised from seed, introduced as standards in highway hedges, the ornament to the country would be very great. If a man were exiled to an estate, without a single tree or shrub on it, with permission to choose only one kind of ligneous plants to form all his hedges, shrubberies, orchards, and flower gardens, no genus would afford him so many resources as that of *Cratægus*. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

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|--------------|------------------|
| C. coccinea | C. macracantha |
| maxima | cruso galli |
| Killmannii | dentata |
| corallina | grossulariæfolia |
| Neapolitana | hybrida |
| indentata | splendens |
| glandulosa | cerasifera |
| subvillosa | pyracanthifolia |
| punctata | lucida |
| Douglassii | salicifolia |
| flavens | Caroliniana |
| flava | linearis |
| spinosissima | elliptica |
| edulis | Ingestria |
| pyrifolia | nigra |
| glandulifera | Carpathica |
| radiata | cuneifolia |

C. Altaica	C. oxyacantha incisa
sanguinea	stricta
pentagynia	pendula
purpurea	præcox
Douglassii	reginæ
lobata	apetala
triloba	capitata
apiifolia	lutescens
major	platyphylla
cordata	eriocarpa
spathulata	Sibirica
Georgica	xanthocarpa
azarolus	quercifolia
fissa	laciniata
orientalis	incisa
tomentosa	pectinata
odoratissima	eriocarpa
tanacetifolia	Oliveriana
glabra	melanocarpa
pubescens	Celsiana
heterophylla	monogynia
oxyacantha	parvifolia
aurea	axillaris
pleno	betulæfolia
rosea	florida
punicea	viridis
rubra pleno	stipulacea
fol. aureis	pyracantha
fol. argenteis	

CUPRESSUS—THE CYPRESS.

So called after the island Cyprus, where one species of the tree was abundant; or perhaps, from the Greek *kyo*, to produce, and *parisos*, nearly resembling; in allusion to the regularity of the branches. They are evergreen low trees, natives of Europe, Asia, and North America. The Turks plant them in their cemeteries, one at each end of a grave.* The *upright* cypress is mentioned in the book of Ecclesiasticus: "I am exalted like the cedar in Lebanon, and like a cypress on Mount Sion." The *gopher wood*, of which the ark was made, is supposed by some to have been the cypress. The cypresses are remarkable for their fine grain and the durability

of their wood; hence, whatever the ancients thought worthy of being handed down to the remotest posterity was preserved in that wood, or in that of the cedar. It was occasionally used for building, but more generally for chests, and being a sonorous wood, for harps, organ pipes, &c. It resists the worm, moth, and putrefaction. N. O. *Coniferae*. L. S. *Monæcia Monadelphia*.

- | | |
|-----------------|--------------|
| C. sempervirens | C. torulosa |
| horizontalis | Lusitanica |
| thyoides | Tournefortii |
| fol. variegatis | expansa |

CYDONIA—THE QUINCE TREE.

So called from its supposed native place, Cydon, in Candia, but perhaps it was first brought into notice there. It is considered indigenous to the south of France and to Germany. It is of moderately rapid growth when young; attaining, in four or five years, the height of six or eight feet; and in ten or twelve years, fifteen feet: after which it continues to increase chiefly in the width of its head. According to Gerard, the strong smell of the fruit is injurious. In some parts of the Wealds of Sussex, the quince has been grown in such abundance as to enable private families to make from 100 to 200 gallons of wine in a season. This is said to be esteemed for asthmatic complaints. The quince was considered by the ancients as the emblem of love, happiness, and fruitfulness. It has been supposed to be the golden fruit of the Hesperides. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

- | | |
|-------------|-------------|
| C. vulgaris | C. Japonica |
| Lusitanica | alba |
| Sinensis | |

CYTISUS—THE CYTISUS (LABURNUM).

Named after Cythnus, one of the Cyclades islands, the first of the species known, having been found there. It is a native of many parts of Europe. The species are generally deciduous shrubs; all are ornamental, some of them eminently so. Those which have their flowers in terminal racemes are more elegant than those which have them in close terminal, or in axillary, heads. They all produce seeds in abundance, by which they are almost exclusively propagated. The heartwood of the laburnum is of a dark colour; and though of

rather a coarse grain, it is very hard and durable. It will take a polish, and may be made to resemble ebony. It is much in demand among turners and cabinet-makers. It is used for the bowls of punch-ladles, for flutes and other musical instruments, for knife-handles, pegs, and wedges, for pulleys and blocks, for snuff-boxes, poles for sedan-chairs, and oars; and the young trees, split up, make excellent hoops. N. O. *Leguminosæ*. L. S. *Monadelphæa Decandria*.

C. laburnum	C. hirsutus
fol. variegatis	capitatus
Adami	minor
grandiflorus	leucanthus
involutus	purpureus*
odoratus	albus
pendulus	elongatus
purpureus	falcatus
alpinus	supinus
fragrans	biflorus
latifolius	argenteis
Scoticus	decumbens
nigricans	pauciflorus
sessilifolius	Uralensis

DEUTZIA—THE DEUTZIA.

Named after *John Deutz*, a Dutch naturalist. A native of Japan, and is a climbing or ascending shrub, with white flowers in compound panicles. Its leaves are very rough, and are used by the Japanese joiners in smoothing and polishing. It grows to the height of six or seven feet, flowering in May or June, and is found to be hardy. It is a showy, free-flowering plant, and deserves a place in every collection. It is readily propagated by cuttings or layers. N. O. *Philadelphææ*. L. S. *Decandria Trigynia*.

D. scabra	D. canescens
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DIERVILLA HUMILIS—THE LOW DIERVILLA.

Named in honour of M. Diervilla, a French surgeon, who first introduced the plant from North America. The Dier-

* It seldom exceeds one foot in height, but is ornamental for rock-work.

villas are erect, deciduous shrubs, of easy culture. N. O. *Caprifoliaceæ*. L. S. *Pentandria Monogynia*.

DIOSPYRUS—THE DATE PLUM.

Derived from the Greek *dios*, divine, and *pyros*, wheat; or perhaps, the latter rather from the Latin *pyrus*, a pear-tree, to the fruit of which the date plum may have been thought to bear some resemblance. Deciduous, low trees, with white or pale yellow flowers; natives of Europe, the north of Africa, western Asia, the islands of the Indian Archipelago, and North America. N. O. *Ebenaceæ*. L. S. *Polygamia Diœcia*.

D. *Virginiana*
lotus
angustifolia

D. *fertilis*
lucida

ELÆAGNUS ANGUSTIFOLIA—THE NARROW-LEAVED OLEASTER, OR WILD OLIVE.

From the Greek *elœa*, an olive, and *agnos*, chaste. The wild olives are deciduous shrubs or low trees, natives of the south of Europe, the Levant, the Himalayas, and North America. Two or three species grow freely in British gardens, in any soil tolerably dry, and are readily propagated by seeds, layers, or cuttings. The fruit of the *angustifolia* is insipid; there is a specimen of it in the Horticultural Society's Gardens, twenty feet high. N. O. *Elæagneæ*. L. S. *Tetrandria Monogynia*.

ERIOBOTRYA JAPONICA—THE JAPAN LOQUAT.

From the Greek *erion*, wool, and *botrys*, a bunch of grapes; in reference to the fruit and flowers, which are in bunches and woolly; and from the Japanese name *Lou-koet*, corrupted in English into *Loquat*. It is a native of China and Japan, where it is cultivated as an ornamental fruit-tree, and growing to the height of twenty or thirty feet. Its foliage is evergreen, and independently of its flowers, strikingly picturesque and ornamental. The species are all readily propagated by grafting on the common hawthorn, or on the pear or quince. N. O. *Rosaceæ*. L. S. *Icosandria Pentagynia*.

ESCALLONIA—THE ESCALLONIA.

So called after Escallon, a Spanish traveller in South America. They are sub-evergreen shrubs, natives of South Ame-

rica, especially of Chili, with the leaves full of resinous glands. Most of the species have white flowers ; in some they are red. They are easily propagated by cuttings. N. O. *Escallonia*. L. S. *Pentandria Monogynia*.

E. floribunda
glandulosa

E. rubra
viscosa

EUONYMUS—THE SPINDLE TREE.

From the Greek *eus*, good, and *onyma*, a name ; said to have been applied to the species *E. europæus*, by antiphrasis, or by way of contrast ; because it is fetid in every part when bruised, and is esteemed poisonous. The spindle tree is a native of Europe, Asia, and North America. In Britain it is plentiful, being found in hedges and scattered woods ; and though in its wild state seldom exceeding ten or twelve feet in height, yet, when cultivated, attaining the height of thirty feet and upwards. The fruits of the tree have been employed by dyers, who obtain three colours from them—green, yellow, and red. A charcoal is made of the shoots, which is much esteemed by artists, from the lines traced with it being easily effaced. The wood seems, from the earliest ages, to have been used for various domestic purposes, especially for making netting-needles and spindles, hence its English name. N. O. *Celastrineæ*. L. S. *Pentandria Monogynia*.

E. Japonica
fol. argenteis
fol. aureis
Hamiltoniana
Europæus
fol. variegatis
fructu alba

E. Europæus latifolius
verrucosus
latifolius
atropurpureus
Americanus
angustifolius
nanus

FAGUS—THE BEECH.

From the Greek *phago*, to eat ; because the nuts were used as food in the early ages. The Beech is a large, handsome, deciduous tree ; a native of Europe, of North and South America, and of Australia. The beech and the chestnut were united as one genus by Linnæus, but not by previous, or by many modern, botanists. The distinctive characteristics of the two genera are, that *Castanea* has the male flowers on very long catkins, with the seeds farinaceous ; while *Fagus* has the male flowers on globular catkins, and the seeds oily. The

fruit affords food for swine, squirrels, and various wild animals : it also yields a valuable oil. The wood is used for various purposes ; but more especially in cabinet-making, joinery, and turnery. The plants are almost always raised from seed, except in the case of varieties. N. O. *Amantaceæ*. L. S. *Monæcia Polyandria*.

F. sylvatica

fol. variegatis

cupræa

purpurea

pendula

F. sylvatica cristata

laciniata

asplenifolia

ferruginea

Carolinana

FICUS CARICA—THE COMMON FIG TREE.

The etymology of *figus* is uncertain. The species are numerous, are all trees, natives of warm climates, and remarkable for having their flowers concealed by the fleshy receptacle known as the fruit. The *sycamore* of Scripture is a species of fig, a native of Egypt, where it is a timber tree, exceeding the middle size : this and the *F. Carica* are the only species which produce eatable fruit. The latter is the only species which will endure the open air of Britain. N. O. *Urticææ*. L. S. *Polygamia Diæcia*.

FONTANESIA PHILLYREOIDES—THE PHILLYREA-LIKE FONTANESIA.

Named after Des Fontaines, author of *Flora Atlantica*. It is a shrub or low tree growing to the height of ten or fourteen feet ; a native of Syria, between Laodicea and Mount Cassius, and of Sicily. It flowers in June ; the flowers at first are of a greenish white, or yellowish green ; but they afterwards become of a brownish yellow, and remain on the tree two or three months. The leaves, in the neighbourhood of London, drop off in the course of the winter, like those of the common Privet, to which the Fontanesia bears a strong resemblance, except in having a rough bark. N. O. *Oleinææ*. L. S. *Diandria Monogynia*.

FRAXINUS—THE ASH.

Derived, according to some, from the Greek *phrasso*, to inclose, or hedge ; having formerly been used for making hedges. Linnæus derives it from *phraxis*, a separation, because the wood splits easily. It may have been derived from the Saxon *æse*, a pike. The ash is deciduous, with opposite

leaves, and lateral racemes of greenish-yellow flowers. It is a native of Europe, the north of Africa, part of Asia, and of North America. The species are raised from seeds ; and these being of a wedge-like shape, readily fix themselves, not only in the earth, but also in the crevices of rocks, ruins, walls, and even the clefts of old trees. The common ash is one of our noblest forest trees ; and, in a favourable soil, becomes one of the loftiest. Its timber is very elastic ; so much so, that a joist of this timber will bear more before it breaks than one of any other tree indigenous to Europe. It is much used in all those parts of machinery which have to sustain sudden shocks ; such as the circumference, teeth, and spokes of wheels, beams of ploughs, &c. As coppice-wood, it is particularly valuable for hop-poles, hoops, crates, handles to baskets, light hurdles, wattling-fences, and walking-sticks. The ashes of the branches and shoots of this tree afford a very good potash, and the bark is used for tanning nets and calfskins. N. O. *Oleinae*. L. S. *Polygamia Diœcia*.

F. excelsior
 argentea
 pendula
 jaspidea
 fungosa
 aurea
 atrovirens
 nana
 verrucosa
 heterophylla
 simplicifolia
 Polemonifolia
 parvifolia
 lentiscifolia
 pendula
 argentea
 sambucifolia
 crispa
 oxycarpa
 oxyphylla
 pallida
 nigra
 elliptica
 ovata
 Richardi
 alba

F. Americana
 cinerea
 viridis
 expansa
 platycarpa
 quadrangulata
 eiptera
 lancea
 pannosa
 pubescens longifolia
 parvifolia
 curvidens
 Caroliniana
 juglandifolia
 acuminata
 amarissima
 Calabrica
 glauca
 lucida
 lyrata
 nervosa
 Pennsylvanica
 salicifolia
 Theophrasti
 virens
 polycarpa

- | | |
|--|--|
| F. coriacea
intermedia
discolor
microphylla | F. ornus
Americana
rotundifolia
globifera |
|--|--|

GENISTA—THE GENISTA.

Supposed to be derived from the Celtic *gen*, a small bush. It is called in French *genêt*, in German *ginster*. Many species of *genista* were formerly included under the genus *spartium*, and some under *cytiscus*; from which they were separated by Lamarck. The hardy species are deciduous, or sub-evergreen shrubs, generally with trifoliate leaves and yellow flowers. They are chiefly natives of Europe; but a few are found in the north of Africa. N. O. *Leguminosæ*. L. S. *Monadelphiea Decandria*.

- | | |
|--|---|
| G. pilosa
florida
ovata
Italica
tinctoria
flore pleno | G. anxatica
sagittalis
triquetra
Anglica
multiflora |
|--|---|

GLEDITSCHIA—THE HONEY LOCUST.

Named after Gleditch, once Professor of Botany at Berlin. Deciduous trees, natives of North America, China, and of other parts of Asia. They are of easy culture in good free soil; and, in Britain, are generally propagated by imported seeds, or by grafting. The flowers are green, in spikes. It is a most ornamental genus of trees, and remarkable for their *Acacia*-like leaves and thorns. The prickles are not only produced by the young wood, but they occasionally protrude themselves from the trunk. The *G. triancanthos*, in favourable situations in its native country, North America, attains the height of seventy or eighty feet, clear of branches for thirty or forty feet. There are specimens of it in Britain about seventy feet high. The wood is very hard, and splits with great facility, resembling, in this and other respects, the wood of the *Robinia*; but its grain is coarser, and its pores more open. A sugar has been extracted from the pulp of the pods, and a beer has been made by fermenting it while fresh; the practice, however, is not general even in America, and is quite un-

suitable for Europe. N. O. *Leguminosæ*. L. S. *Polygamia Diœcia*.

G. triacanthos	G. macracantha
inermis	Japonica
aquatica	ferox
monosperma	latifolia
Chinensis	longispina
minor	orientalis
horrida	Caspica
major	microcantha
purpurea	latisiliqua

GLYCINE.—THE GLYCINE.

From the Greek *glykys*, sweet; the leaves and roots of some of the species being sweet-scented. They are a beautiful genus of climbing plants, producing their pretty flowers in fascicles, or racemes, from the axils of the leaves. They are natives of New South Wales, the East Indies, Senegal, the Cape of Good Hope, and America. They may be propagated by seeds, or by cuttings of the roots; they are hardy, and will grow in any soil. N. O. *Leguminosæ*. L. S. *Diadelphia Decandria*.

G. frutescens	G. Sinensis
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GYMNOCLADUS CANADENSIS.—THE CANADIAN GYMNOCLADUS, or KENTUCKY COFFEE-TREE.

From the Greek *gymnos*, naked, and *klados*, a branch, in allusion to the naked appearance of the branches, in winter. It is a deciduous tree, a native of Canada, where it grows to the height of fifty or sixty feet, with a diameter of from twelve to fifteen inches. It is also abundant in Kentucky and Tennessee. Its flowers are in racemes, and the petals whitish. Its seeds were formerly roasted and ground as a substitute for coffee, in Kentucky, &c. The wood is very hard and compact; it is also strong and tough, and of a fine rose colour. In America, it is used both in cabinet-making and in carpentry. In Britain, it is used only as an ornamental tree. It is generally propagated by imported seeds; but it will grow from cuttings of the roots. N. O. *Leguminosæ*. L. S. *Diœcia Decandria*.

HEDERA.—THE IVY.

Supposed to be derived from the Celtic *hedera*, a cord. The

English name *ivy* is also derived from a Celtic word, *iw*, which means *green*. The hardy sorts are evergreen shrubs, climbing by the clasping roots produced from the stems; but there are a number of species, supposed to be of this genus, natives of warm climates, growing to the height of from fifteen to twenty feet, without support. The common ivy, when it climbs up trees, or is in any shaded situation, seldom flowers until it has grown so high as to be subject to the direct influence of the sun. It flowers readily when grown against a wall, fully exposed to the light. The flowers are of a yellowish or greenish white; they are odoriferous, and contain a great deal of honey. The berries increase in size during the winter—are full formed in February—are ripe in April—furnishing food for wild pigeons, blackbirds, thrushes, &c. The duration of the ivy is supposed to extend to two or three centuries. N.O. *Araliaceæ*. L.S. *Pent-Decandria* and *Pent-Decagynia*.

H. *helix*

arborescens

digitata

fol. variegatis

H. *helix*

latifolia

poetica

HIBISCUS—THE HIBISCUS, OR ALTHÆA FRUTEX.

From *hibiscus*, the Greek name for the Mallow. It is a deciduous shrub, from six to eight feet high. A native of Syria, the East Indies, China, the south of Europe, Africa, the West Indies, and of North and South America. The flowers are large and bell-shaped, and, in English gardens, are produced from the middle of August to the end of September. When the season is dry and warm, the flowers are exceeded by capsules containing ripe seeds. The only use to which the shrub is applied, is as a garden ornament, of which it is one of the most conspicuous. It forms beautiful garden hedges, more especially when the different sorts are planted in a harmonious order of succession according to their colours, and when the plants are not clipped, but carefully pruned, with the knife. The single-flowered varieties are propagated by seeds, the double-flowered by layers, by grafting on the common sorts, and sometimes by cuttings of the ripened wood. N.O. *Malvaceæ*. L.S. *Monadelphia Polyandra*.

H. *Syriacus* rubra

alba

variegata

carnea pleno

purpurea

H. *Syriacus*

fol. variegatis

rubra pleno

alba pleno

violacea pleno

HIPPOPHAE—THE SEA-BUCKTHORN.

From the Greek *hippos*, a horse, and *phao*, to shine ; the plant, it is said, having been employed by the Greeks as a medicine for horses—probably to make their coats sleek and shining. It is a low tree or large shrub, a native of many parts of Europe, on the sandy sea coasts. It is also a native of Asia and America. The flowers are small, solitary, and appear before the leaves, or coevally with them. The berries, which are of a bright orange colour, are produced on the female plant in abundance, when the male plant stands near it, but not otherwise. According to Pallas, the berries are gratefully acid, and are much eaten by the Tartars, who make a jelly or preserve of them, and serve them up with milk or cheese, as great dainties. The fishermen of the Gulf of Bothnia prepare a jam from them, which imparts a grateful flavour to fresh fish ; and kind of a sauce is also made of them in the south of France. In British nurseries, plants are commonly increased by suckers, which are produced in abundance. N. O. *Elæagnaceæ*. L. S. *Diaecia Tetrandria*.

H. *ramnoides* *femina*H. *salicifolia*

HYDRANGÆA—THE HYDRANGÆA.

From the Greek *hydōr*, water, and *angeion*, a vessel—either in reference to some of the species growing in water, or, as some suppose, from the capsule resembling a cup. The *hydrangæas* are dwarf shrubs, with opposite leaves ; the flowers are pink or yellowish white. They are natives of China, the Nepaul Mountains, and North America. They are all easily propagated by cuttings, and will grow easily in any soil that is rather moist. N. O. *Saxifragææ*. L. S. *Decandria Di-Trigynia*.

H. *hortensis*
arborescens
*nivea*H. *lævigata*
quercifolia

HYPERICUM—THE ST. JOHN'S WORT.

Supposed to be derived from the Greek *hyper*, above, and *eikon*, an image—as the upper part of the flower is thought to represent an image. There is, however, great uncertainty as to the derivation. They are natives of Europe, Asia, Africa, and America. Low sub-evergreen shrubs ; with yellow flowers and oppositely placed sessile and subsessile leaves, usually full

of pellucid dots on their discs, and some dark ones on their edges, lodging an essential oil. Most of the species of this extensive genus are showy plants. The hardy shrubs are well fitted for the front of shrubberies, being dwarf and growing in any soil. N.O. *Hypericineæ*. L.S. *Polyadelphia Polyandria*.

H. *calycinum*

hirsinum

minor

H. *elatum*

kalmianum

Uralense

IBERIS—THE CANDYTUFT.

So called from *Iberia* (now Spain) on account of the original species being found there. The species of this genus are all very pretty plants of easy culture; they seldom attain more than from six to eighteen inches in height; but one, "*I sempervirens*, in Trinity College Botanical Garden, Dublin, planted in 1809, had, in 1837, attained the height of three feet in the centre, and formed a hemispherical tuft, which, had it not been cut every year, would have been several yards in diameter." It flowers in the month of May, and at that season resembles a heap of snow. N.O. *Cruciferae*. L.S. *Tetradynamia Siliculosa*.

I. *sempervirens*

I. *corifolia*

ILEX—THE HOLLY.

Derivation uncertain. It is probable that the English name, Holly, is a corruption of the word *holy*, as Turner, in his Herbal, calls it Holy, and the Holy-tree. It is a handsome evergreen tree, a native of Europe, growing to the height of thirty feet in a wild state, and to twice that height in a state of cultivation. They are also natives of China, Japan, and the African Islands, the West Indies, and North and South America. The flowers of most of the species are white, and appear in May; the fruit is red, yellow, or white; ripens in September, and remains on the tree all the winter. The wood is almost as white as ivory; it is very hard, with a fine grain, susceptible of a high polish, and is readily stained with black, green, blue, or red. It is applied to a great many purposes in joinery, cabinet-making, and turnery; in engineering, in mathematical instrument-making, and in wood-engraving. When dyed black, it is a substitute for ebony. Although of slow growth, the holly is very useful in forming hedges, which are durable fences, and afford the greatest degree of shelter during the winter months. N. O. *Celastrineæ*. L. S. *Tetradynamia Tetragynia*.

I. aquifolium	I. aquifolium laurifolia
ciliata	marginata
ciliata minor	recurva
crassifolia	serratifolia
ferox	fol. variegatis*
ferox agentea	Balearica
ferox aurea	cassine
fructu luteo	opacca
heterophylla	Perado
altaclerense	prinoides
latifolia	

JASMINUM—THE JASMINE.

Linnæus derived this name from the Greek *ion*, a violet, and *osmē*, smell, on account of the scent of the flowers; but Foskoel says, it is taken from the Arabian name of the plant, *ysmym*. It is a climbing shrub, a native of Asia, from the coast of Malabar to Georgia; growing abundantly at the foot of Mount Caucasus, in woods. It generally loses its leaves in winter; but as its young shoots are of a fine deep green, it has the appearance at that season of an evergreen. The flowers are highly odoriferous; and, though they do not yield an oil, yet they are much employed in France and Italy to communicate their odour both to oils and spirits. The great use of the Jasmine in British gardens, is for covering walls, arbours, &c.; for which purpose it may be truly said to be invaluable. N. O. *Jasmineæ*. L. S. *Dianthia Monogynia*.

J. fruticans	J. officinale
revolutum	fol. variegatis
Wallichianum	

JUGLANS—THE WALNUT TREE and HICKORY.

Juglans is contracted from *Jovis*, Jove's, and *glans*, a mast or acorn; and was applied by the Romish writers to this tree, on account of the excellence of its fruit as food compared with other masts or acorns. It is a native of Persia and North America. The walnut forms a large and lofty tree,

* There are many other varieties of variegated-leaved common hollies, some of them with, and some without, popular names. They may, perhaps, be chiefly included under the following descriptions: *Albo marginatum*—White-edged-leaved common holly; *Aureo-marginatum*—Gold-edged-leaved, C. H.; *Albo-pictum*—White-spotted-leaved C. H.; *aureo-pictum*—Gold-spotted-leaved C. H.; *fructu-luteo*—Yellow-fruited C. H.; *fructu-albo*—White-fruited C. H.

with strong spreading branches. The leaves have three or four pairs of leaflets, terminated by an odd one, which is larger than the rest. The wild species produce a small hard nut; but in the most esteemed cultivated varieties the fruit is of a roundish oval, and is strongly odoriferous. At different periods there has been a great dearth of the wood of this tree, both in France and England, where, in time of war, it was much in demand for gun stocks. In old trees the wood is solid, compact, and easy to work, and acquires a brown colour, veined, and agreeably shaded with brown and black. In this state it is considered the most beautiful wood produced in Europe. N. O. *Juglandæ*. L. S. *Monæcia Polyandria*.

J. regia
nigra
cinerea
olivæformis
alba

J. tomentosa
amara
rigida
squamosa

JUNIPERUS—THE JUNIPER.

From the Celtic *juneprus*, rough, or rude, in allusion to the stiff habit of the plants of this genus. They are evergreen shrubs and trees—natives of Europe, Asia, Africa, and America—mostly hardy in British gardens. The berries are employed in medicine, as a diuretic, and are used in flavouring gin; but in some species the aromatic is united with an acrid principle. According to Royle, the berries of the common juniper secrete sugar, as well as an essential oil. In the Himalayas there is a species, called Gogul, by the natives, and employed for burning as incense in their religious ceremonies. The wood of the juniper is finely veined, and very aromatic. From its beauty and the high polish it will take, it is employed for walking-sticks, cups, and various articles of turnery. N. O. *Coniferæ*. L. S. *Diæcia Monadelphica*.

J. thurifera
Chinensis
excelsa
sabina
variegata
tamariscifolia
alpina
prostrata
Davurica
Virginiana
humilis
recurva

J. communis
Cracovia
Canadensis
Suecica
Hibernica
Sibirica
oxycedrus
Phœnicia
Lycia
Hudsoniana
Gossamthaneæ
horizontalis

KÆLRUTERIA PANICULATA—PANICLED-FLOWERING
KÆLREUTERIA.

Named after J. T. Kölreuter, a German botanist, celebrated for his researches on the pollen of plants. It is a tree of the middle size, and highly ornamental on account of its large compound leaves, and its fine loose terminal spikes of yellow flowers. Though a native of China, it is found to be very hardy, its seeds not unfrequently ripening in the neighbourhood of London. It should be planted in a sheltered situation, as it will not flower if too much exposed. It is readily propagated by layers, or cuttings of the roots. N. O. *Sapindaceæ*. L. S. *Octandria Monogynia*.

LASIOSPEPMA PEDUNCULARE—THE LONG-STALKED,
WOOLLY-SEEDED, LASIOSPERMA.

From the Greek *lasios*, woolly, and *sperma*, a seed. Rather pretty plants, of the simplest culture and propagation. They are natives of the Mediterranean region. the *L. pedunculare* is a native of Italy. N. O. *Compositæ*. L. S. *Syngenesia Superflua*.

LARIX—THE LARCH.

From the Celtic *lar*, fat, the tree producing abundance of resin. The larches are deciduous trees, natives of the mountainous regions of Europe, the west of Asia, and of North America. The larch in favourable situations on the Alps, and even in Britain, often attains the height of from 80 to 100 feet, with a trunk of from three to four feet in diameter. The *L. Europæa* is found on the Alps at the elevation of 5000 feet, and on the Carpathian mountains at 3000 feet. It has been extensively cultivated in Scotland. The wood is affirmed to last four times longer than that of any other species of *Abietinæ*. In a suitable situation, the timber is said to arrive at perfection in forty years, while that of the *Pinaster* requires sixty years, and the Scotch fir eighty years. The uses to which the larch timber is applied are too numerous to be here specified. The bark is used for tanning. N. O. *Coniferae*. L. S. *Monæcia Monadelphica*.

L. *Europæa*
 pendula
 microcarpa

L. *intermedia*
 Sibirica

LAURUS—THE LAUREL, OR BAY TREE.

According to some, from the Latin *laus*, praise, in reference to the custom of crowning Roman conquerors with laurel, in their triumphal processions; according to others, from the Celtic *blaur*, or *blawr*, (*laur*, the *b* being dropped,) green, in allusion to the evergreen appearance of the foliage of the hardy species. Trees or shrubs; those whose *leaves* are deciduous, having their flowers appear before the leaves. The genus *Laurus* has been divided, and several genera formed out of it; but all the hardy species are retained under the generic name of *Laurus*. The only perfectly hardy species are *L. nobilis*, *L. sassafras*, *L. benzoin*. Some attain the height of sixty feet. The Sweet Bay is a native of the south of Europe, and of the north of Africa, where its general height is about thirty feet. It is generally supposed, that this was the *Daphne* of the Greeks. The wild Bay-trees, on the banks of the river Peneus, in Thessaly, are remarkably fine. N. O. *Laurine*. L. S. *Enneandria Monogynia*.

L. nobilis

crispa
salicifolia

L. benzoin

sassafras

LAVANDULA SPICA—THE SPIKE-FLOWERED LAVENDER.

From the Latin *lavo*, to wash; in allusion to the use made of its distilled water. It is a well-known fragrant shrub, which in deep, dry, calcareous soils, will grow to the height of three feet. The flowers are generally lilac; but there is a variety with white flowers. The common lavender is a native of the south of Europe, the north of Africa, and the west of Asia. N. O. *Labiata*. L. S. *Didynamia Gymnosperma*.

LEYCESTERIA FORMOSA—THE BEAUTIFUL
LEYCESTRIA.

So named in honour of W. Leycester, once chief Judge in Bengal. It is a large, rambling, deciduous shrub, a native of the highest mountains of Nepaul. It is found in elevations of from 6000 to 8000 feet, among forests of pine and oak. It is a most beautiful shrub when in a flowering state, from the contrast of the deep green hue of its stem and leaves, with the purple colour of its large bracteas and berries. It has

the general appearance of the honeysuckle ; and is easily propagated by cuttings, or by seeds. N. O. *Caprifoliacea*. L. S. *Pentandria Monogynia*.

LIGUSTRUM—THE PRIVET.

So named, it is said, from the Latin *ligare*, to tie ; in allusion to its flexible branches. The common privet is a much-branched, twiggy shrub. The leaves in exposed situations, on poor soils, in the north of England, and in Scotland, are generally deciduous : but in sheltered situations, when cultivated in gardens, they remain on throughout the winter. It is a native of most parts of Europe, of the north of Africa, of the west and east of Asia, including China, Japan, and the Himalayas ; and of North America, from Canada to Virginia. The leaves, though bitter, are eaten by sheep and goats, but not by horses. The berries, which ripen in autumn, and remain on the trees during winter, are excellent food for black-birds, thrushes, bulfinches, pheasants, &c. The most remarkable product of the berries is, a greenish, mild, agreeable-flavoured oil, which may be used both for culinary purposes and lamps, and for making soap. The wood is white, hard, and, when of a sufficient size, well adapted for turnery purposes. In Belgium and Silesia, the small twigs are used by the tanners. N. O. *Oleinae*. L. S. *Diandria Monogynia*.

L. vulgare	L. vulgare	xanthocarpum
angustifolium		Italicum
foliosum		

LIRIODENDRON TULIPIFERA—THE TULIP-BEARING LIRIODENDRON, OR TULIP TREE.

Derived from the Greek *leirion*, a lily, and *dendron*, a tree, from the flowers resembling those of a lily, though more correctly those of a tulip, as the specific name implies. This tree, in the Atlantic States of North America, especially at a distance from the sea, is often seen from 70 to 100 feet in height, with a trunk from eighteen inches to three feet in diameter. The elder Michaux found one, near Louisville, Kentucky, which was twenty-two feet in circumference, and upwards of 120 feet high. The tulip tree differs from most others in the development of its leaves. The leaf-buds, in general, are composed of scales closely imbricated, which are distended by the bundle of leaves they inclose, till the leaf-

buds finally fall off. The leaves are divided into three lobes, of which the middle one is horizontally notched at its summit, and the two lower ones are rounded at the base. The flowers, which are large, brilliant, and, on detached trees, very numerous, are variegated with different colours—among which yellow predominates: they have an agreeable odour. The fruit is composed of a great number of thin, narrow scales, forming a conical spike two or three inches in length. The wood is strong, and stiff enough for purposes that require great solidity; but, when employed in wide boards, is liable to shrink and warp, by the alternations of drought and moisture. Its quality depends materially on the soil in which the tree grows. N. O. *Magnoliaceæ*. L. S. *Polyandria Polygynia*.

LONICERA—THE LONICERA, OR FLY HONEYSUCKLE.

Named after *Adam Loncier*, a German botanist, twining or erect shrubs, natives of Europe, the north of Africa, Asia, and North America. The genus *Lonicera* of Linnæus was separated by Rœmer and Schultes, into the genera *Lonicera* and *Caprifolium*, the latter has been already described, (see p. 325.) The common European Honeysuckle is supposed to have given rise to one of the most beautiful ornaments of Grecian architecture. N. O. *Caprifoliaceæ*. L. S. *Pentandria Monogynia*.

L. alpigena	L. ciliata
microphylla	Tatarica
Sibirica	alba
orientalis	rubra
præcox	lutea
coerulea	grandiflora
Iberica	latifolia
Altaica	nigra
canescens	Pyrenaica
Ledebourii	hispida
villosa	hybrida
vulgaris	

LYCIUM—THE BOX THORN.

From *Lycia* in Asia Minor—hence the *lykion* of Dioscorides, a name he gave to a thorny shrub: but that was probably the same as the one called by Mr. Royle *Berberis Lycium*. They are thorny rambling shrubs—producing long

slender shoots, and assuming the character of climbers; natives of Europe, Asia, Africa, and America. The flowers are of various colours—blue, pink, purple, violet, white, and yellow. *L. europæum* is valuable for covering naked walls, as it grows with great rapidity, and flowers and fruits freely in almost in any soil or situation. Trained to a strong iron rod, to the height of twenty or thirty feet, and then allowed to spread over an umbrella head, it would make a splendid bower. N. O. *Solanææ*. L. S. *Pentandria Monogynia*.

L. carnosum
ruthenicum
barbatum

L. Trewianum
Chinense
Europæum

**MACLEURA AURANTIACA MAS — MALE - FLOWERED
 ORANGE-LIKE-FRUITED MACLEURA, or OSAGE ORANGE,
 or OSAGE APPLE.**

Called *Macleura*, in honour of *W. Maclure*, Esq., of the United States, an eminent natural philosopher. It is a deciduous, widely-spreading tree, with spiny branches, growing to the height of thirty feet, on the banks of the Red River; or, according to Nuttall, of sixty feet, in the Arkansas; the Arkansa river appears to be its northern limit in the United States. The flowers are inconspicuous, and nearly green, with a slight tinge of yellow—those of the two sexes generally upon distinct plants. The fruit at a distance, in size and appearance, resembles a large Seville Orange, and contains numerous seeds, and a considerable quantity of sweetish milky fluid, which, when exposed to the air, coagulates like milk. The fruit, though eatable, does not appear to be any where used for human food. Its taste is insipid, but slightly acid. The sap of the young wood and leaves is also milky, and contains a large portion of *Caout-chaouc*. It is propagated by its seeds. N. O. *Urticææ*. L. S. *Diœcia Tetrandria*.

M. aurantica foemina

MAHONIA—THE MAHONIA, or ASH BERRY.

Named by Nuttall in honour of *Bernard M' Mahon*, of Philadelphia, an ardent lover of botanical science. Elegant ever-green shrubs, with yellow flowers and pinnate leaves. The latter resemble the leaves of the Ash—hence, probably, the name of Ashberry. Natives of North America. Some botanists do not think the characters ascribed to this genus and

those ascribed to *Berberis*, sufficient to keep them separate as genera; yet the habits as to the mode of growth, foliage, and inflorescence, of the one, are so different from those of the other, as to justify, perhaps, the adoption of *Mahonia* as a distinct genus. The species in British gardens are all of comparatively slow growth, and admit of but slow multiplication by layers, and scarcely at all by cuttings. N. O. *Berberideæ*. L. S. *Hexandria Monogynia*.

M. fascicularis *repens* *aquifolia*

MALUS—THE APPLE TREE.

Derived from the Latin *malus*, the apple tree, as *malus* was borrowed from the Greek. The apple tree seldom attains more than thirty or thirty-five feet in height; and, though not so tall or handsome as the Pear-tree, its blossoms are more ornamental, and are, besides, fragrant. The apple grows spontaneously in most parts of Europe; in Western Asia, China, and Japan. The uses of the apple, as an eatable fruit, are very numerous; its uses in the making of cider are well known. A kind of wine, is also made from apples; it is, however, as Phillips observes, by no means comparable with the cider made from golden pippins, from which a spirit is extracted equal to brandy for preserving fruit, or for mixing in made wines or liquors. The wood of the apple, in a wild state, is fine grained, hard, and of a brownish colour; but that of the cultivated apple is said to be of a still finer and closer grain. In Britain, apple-tree wood was formerly much used in turnery, and as cogs for wheels. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

M. communis
 apetala
 fol. variegatis
 granatina
transparens
Tatarica
armeniacyfolia
Upsaliensis
dioica
rivularis
spectabilis
 flore pleno
sanguinea

M. prunifolia
 angusta
 fructu nigra
 fructu striata
 coccinea
 hyemalis
Sibirica
microcarpa
baccata
odorata
coronaria
angustifolia

MENISPERUM CANADENSE—THE CANADIAN MOON-SEED.

From the Greek *mēnē*, the moon, and *sperma*, a seed ; from the seeds being crescent-shaped. It is a twining shrub, with thick woody roots, and numerous very slender shoots, which rise to twelve or fourteen feet high. The stem twines in a direction contrary to the sun's apparent motion, and is smooth, having more the appearance of a herbaceous plant, than of a shrub. The flowers are small and the berries are black. It is found in North America, among bushes, on the banks of rivers, and on fertile declivities, from Canada to Carolina ; and it is indigenous in Siberia. It is propagated by dividing its thick roots, or by layers. N. O. *Menispermaceæ*. L. S. *Diacia Dodecandria*.

MESPIUS—THE MEDLAR.

From the Greek *mesos*, half, and *pilos*, a bullet ; the fruit resembling half a bullet. Deciduous trees of the second rank, or middle size, natives of Europe. The first species is cultivated for its fruit, which is eatable ; others are ornamental shrubs of the general character of *cratægus* ; which see. They are propagated by grafting on the quince, the wild pear, or the common hawthorn. The *M. germanica* is especially a native of England, but is also found in western Asia. Its flowers, which are large and white, appear in May and June, and the fruit ripens in October and November. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

M. *Germanica*
 latifolia

M. *Germanica sine nucleo*
 grandiflora

MORUS—THE MULBERRY TREE.

Derivation variously given. Some suppose it to have been from *morea* or *moron*, the Greek for Mulberry, or Blackberry. Sir J. E. Smith suggests, that it might be from *moros*, foolish, by contrast, the Mulberry, from its slowness in putting out its leaves, being anciently considered as the emblem of wisdom ; or, lastly, from the Celtic word *mor*, signifying black. Deciduous trees, natives of Europe, Asia, America, and of the island of Mauritius. They are remarkable for their large leaves, which, in a state of cultivation, are liable to great variation in point of magnitude, form, and texture. All the

species will serve to nourish the silk-worm ; but *M. alba*, and its varieties, are considered much the best for this purpose. In a warm climate, such as that of Persia, the leaves of *M. nigra* are sufficiently succulent for feeding the silk-worm ; but they do not answer in colder countries. N. O. *Urticeæ*. L. S. *Monæcia Tetrandria*.

<i>M. alba</i>	<i>M. rubra</i>
<i>macrophylla</i>	<i>nigra</i>
<i>italica</i>	<i>Pennsylvanica</i>
<i>multicaulis</i>	<i>Tatarica</i>

NEGUNDO—THE NEGUNDO, or BOX ELDER.

The etymology is unknown. Natives of North America, in a favourable soil and situation attaining the height of forty or fifty feet. They flower profusely about the middle of April ; but, as the racemes are inconspicuous, the flowering may occur without being noticed. The racemes of *fruit* increase gradually to the length of six or seven inches, and become obvious as the season advances. The wood has a fine even grain, and is saffron coloured, slightly mixed with violet, but is rather tender. It is in England merely an ornamental tree. When raised from seed, that seed should be sown in autumn. N. O. *Acerinæ*. L. S. *Diæcia Pentandria*.

<i>N. fraxinifolium</i>	<i>N. crispum</i> .
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NOTELEA LIGUSTRINA—PRIVET-LEAVED NOTELEA, or SOUTHERN OLIVE.

From the Greek *notos*, the south, and *elaia*, an olive. A native of Van Diemen's island and of New Holland. It is a very handsome evergreen shrub, and greatly resembles the *olive* ; hence its second English name. The plants grow well in peat and loam, and cuttings of the ripened wood root readily in sand, under a glass. It was first introduced in 1807. N. O. *Oleinæ*. L. S. *Diandria Monogynia*.

NYSSA—THE NYSSA, or TUPELO TREE.

From *Nysa*, a water nymph so called ; a name given to this plant by Linnæus, because " it grows in the water." *Tupelo* appears to be an aboriginal name ; it is a native of North America. Trees of this genus do not necessarily require to be in water, as they will grow in any common soil, when

planted on an island in a pond, or river. The largest *nyssa* in England, perhaps, is at Richmond; in 1836, it was forty-five feet high. The trees which have flowered in England are said to have produced only male flowers; but, to compensate for the want of fruit, the foliage of all the species dies off of an intensely deep scarlet. The different sorts are mostly raised from seeds; but they may be propagated by layers. N. O. *Santalacæ*. L. S. *Polygamia Diœcia*.

N. aquatica

N. sylvatica

CENOPLIA VOLUBILIS—THE TWINING CENOPLIA.
[SUPPLE JACK.]

A deciduous twining shrub, a native of North America. It is said to ascend the highest trees in the dismal swamp near Suffolk in Virginia, and to be there known by the name of Supple Jack. The stems twine round one another, or any object which they may be near. In British gardens they are seldom seen above eight or ten feet high. The foliage has a neat appearance. The flowers are small, of a greenish yellow colour; and, in America, they are succeeded by oblong violet-coloured berries. It is propagated by cuttings of the root or branches, or by layers. N. O. *Rhamnæ*. L. S. *Pentandria Monogynia*.

ONONIS FRUTICOSA—THE SHRUBBY REST-HARROW.

From the Greek *onos*, an ass, and *onemi*, to delight, because *asses* alone will feed on such prickly plants. *Rest-harrow* seems to be a corruption of *arrest*, that is, stop-harrow, from the long and deeply-seated roots impeding the harrow or plough. Suffrutescent plants (between *herbaceous* and *shrubby*), natives of Europe and Africa. Most of them have trifoliate leaves and axillary flowers—some pedicelled, and some sessile—which are yellow, purplish, and red, or rarely white. They are well adapted for rock-work or flower-borders, on account of their lively flowers. They are readily propagated by seeds, or by division, and will grow in any soil that is tolerably dry. N. O. *Leguminosæ*. L. S. *Monadelphica Decandria*.

OSTRYA—THE HOP HORNBEAM.

From *ostrys*, the Greek name for the Hornbeam, or from *ostryon*, a scale; in reference to the scaly catkins of this tree.

A native of the south of Europe, from thirty to forty feet in height. The Hop Hornbeam, in its general appearance, bark, branches, and foliage, bears a great resemblance to the common Hornbeam (*Carpinus*, p. 325); but is at once distinguished from it by its catkins of female flowers. These consist of blunt scales, or bracteal appendages, which are close, and regularly imbricated, so as to form a cylindrical strobile, very like the catkin of the female hop; whereas, in the common hornbeam, the bracteas are open and spreading. The tree has a very handsome appearance when in fruit; and, in favourable situations, will attain nearly as large a size as the common hornbeam. N. O. *Amentaceæ*. L. S. *Monœcia Polyandria*.

O. vulgaris

O. Virginica

PASSIFLORA—THE PASSION FLOWER.

From the Latin *passio*, passion, and *flos*, a flower; in allusion to the filamentous appendages, or rays, bearing a resemblance to the emblems of the passion, or crucifixion, of Christ. The *Passifloras* are natives; chiefly of South America and the West Indies. The *P. cœrulea* is a well-known climbing greenhouse plant, but which will grow and flower freely on garden walls, and on the side of houses, with a southern aspect. The prevailing colour of the flower is blue; and that of the fruit, which is egg-shaped, and about the size of a Mogul plum, is yellow. N. O. *Passifloreæ*. L. S. *Monadelphica Pentandria*.

P. cœrulea

P. palmata

PALIURUS AUSTRALIS—AUSTRALIAN PALIURUS, or CHRIST'S THORN.

From the Greek *pallo*, to move, and *ouron*, urine, in allusion to its diuretic qualities; or from *Paliurus*, the name of a town in Africa, now called Nabil. A deciduous shrub or low tree. The *P. aculeatus*, a native of the south of Europe, and the north and west of Asia, is the shrub of which many suppose the crown of thorns, which was put on our Saviour's head, was made. It is one of the most common thorns in Judea, and from the pliability of its branches may be brought into any figure. N. O. *Rhamnaceæ*. L. S. *Pentandria Trigynia*.

PERIPLOCA GRÆCA—GREEK PERIPLOCA, or VIRGINIAN SILK.

From the Greek *peripleko*, to wrap about—in allusion to the twining stems. A hardy twining shrub, a native of the south of France, of Bithynia, found also about Bursa, and on Mount Athos; flowering in July and August. The remarkable colour and rich velvety appearance of the flowers, the elegant form of the leaves, and the facility with which the plant can be made to cover an extensive space, render it useful for arbours; but it is said that the odour of the flowers is unwholesome. It appears to be destructive to house-flies. The plants are readily propagated by layers, or cuttings under a glass. N. O. *Asclepiadææ*. L. S. *Pentandria Digynia*.

PERSICA—THE PEACH TREE.

So named from the peach coming originally from Persia. Well-known fruit trees, in cultivation throughout the temperate regions of the world. The peach and the nectarine are made, by some botanists, distinct species; but there can be little doubt that they are only varieties of one kind, which is itself nothing more than an improved or fleshy almond—the almond being to the peach and nectarine, what the crab is to the apple, and the sloe to the plum. In proof that the peach and nectarine are essentially the same species, it is said, that fruits of both have been found on the same branch; and even a fruit has been discovered with the smooth surface of the nectarine on one side, and the downy skin of the peach on the other side. N. O. *Rosaceæ*. L. S. *Icosandria Monogynia*.

P. vulgaris
flore pleno

P. vulgaris lævis
pendula

PHILADELPHUS—THE PHILADELPHUS, or MOCK ORANGE, or SYRINGA.

The name *Philadelphus* was used by Aristotle and Athenæus for a tree now unknown. It was applied by Bauhin to this genus instead of the common trivial name *syringa*, which is the generic name of the *lilac*. It is called Mock Orange, because its flowers have the appearance and smell of those of the orange—but much more powerful. The leaves have the taste of cucumber. Deciduous shrubs, natives of Europe, North America, and Asia. All the species are of the easiest

culture in any tolerably dry soil; and they are all propagated by layers, or by suckers or cuttings. The *P. Gordonianus*, from the banks of the Colombia river, grows in its native country like underwood, and flowers later than most of the species. N. O. *Philadelphææ*. L. S. *Icosandria Monogynia*.

<i>P. coronarius</i>	<i>P. latifolius</i>
fol. variegatis	grandiflorus
multiplex	laxus
nanus	gracilis
Gordonianus	inodorus
tomentosus	pubescens

PHILLYREA—THE PHILLYREA.

From the Greek *phyllon*, a leaf—the leaves being the chief beauty of the plants. They are evergreen shrubs, or low trees; natives of the south of Europe, and of some parts of western Asia. They are all ornamental shrubs on account of their shining dark green leaves, and the fragrance of their numerous greenish-white flowers. They will grow in any common soil, and are propagated by cuttings or layers. N. O. *Oleinaæ*. L. S. *Diandria Monogynia*.

<i>P. angustifolia</i>	<i>P. lævis</i>
buxifolia	latifolia
illicifolia	media

PHLOMIS FRUCTICOSA—THE SHRUBBY JERUSALEM SAGE.

From the Greek *phlogmos*, a flame, in reference to the down being used for wicks. It is a greyish evergreen shrub, a native of Spain, growing four or five feet high, and, in dry soils, enduring ten or twelve years. Its yellow flowers are produced in large whorls, and are very striking in appearance. N. O. *Labiataæ*. L. S. *Didynamia Gymnosperma*.

PHOTINIA SERRULATA—THE SERRULATED-LEAVED, OR SMOOTH-LEAVED, PHOTINIA.

From the Greek *photeinos*, shining, in allusion to the lucid surface of the leaves. It is a handsome genus of evergreen trees; natives of China, Nepaul, and California. The flowers are white, and the fruit small. In Nepaul, they use the bark of *P. dubia* for dyeing scarlet. The garden treatment of this

genus is exactly the same as that of *Cratægus*, except that the species being somewhat more tender, they require a warm situation. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

PICEA—THE SILVER FIR.

From the Latin *pix*, pitch; the tree producing abundance of resin. Silver firs are remarkable for the regularity and symmetry of their pyramidal heads; are readily distinguished from the genus *Abies* (see p. 314), by their leaves being more decidedly in two rows; by their cones being upright, and having the scales deciduous, and by the seeds being irregular in form. The leaves are about an inch long, stiff, turned up at the points, of a shining dark green above, and with a line of silvery white on each side of the midrib beneath. They are natives of Europe, Asia, and America; but generally, in regions more temperate than those in which the species of Spruce abound. The wood of the silver fir is elastic, and the colour whitish, but the grain is irregular. In England, it is used chiefly for flooring. The bark may be employed in tanning leather. N. O. *Coniferaæ*. L. S. *Monœcia Monadelphæa*.

P. <i>taxifolia</i>	P. <i>pichta</i>
<i>spectabilis</i>	<i>balsamea</i>
<i>pectinata</i>	<i>Fraseri</i>
<i>tortuosa</i>	

PINUS—THE PINE.

This genus is one which, from its grandeur and beauty, will always obtain admiration; and it is a matter of surprise that this valuable class of trees should not have received the earlier attention of collectors. Many species are valuable not only for their superior quality and durability as timber trees, but are highly ornamental features in the arboretum or the landscape, and many valuable properties are also obtained from the bark or juice. Turpentine, tar, and pitch, are manufactured from the latter, and the bark is frequently used for tanning. Many fine collections of pines are found in this country, amongst which may be mentioned the Pinetum of the late Duke of Bedford, (who printed an illustrated work on the subject,) those of Lord Grenville at Dropmore, the Duke of Marlborough at White Knights, near Reading, and of the Royal Gardens at Kew. The Pinetum at Abney Park, is distributed over about five acres of the estate, and contains many

young but choice specimens. The genus is generally hardy, and many species will stand the rigours of our severest winters without detriment; but the *P. sylvestris* is the only one found to be indigenous to Britain. N. O. *Coniferae*. L. S. *Monæcia Monadelphica*.

P. <i>sylvestris</i>	P. <i>inops</i>
<i>horizontalis</i>	<i>resinosa</i>
<i>Rigensis</i>	<i>variabilis</i>
<i>laricio</i>	<i>Tæda</i>
<i>Austriaca</i>	<i>rigida</i>
<i>uncinata</i>	<i>ponderosa</i>
<i>pumilio</i>	<i>romana</i>
<i>Mughus</i>	<i>Cembra</i>
<i>pungens</i>	<i>Sibirica</i>
<i>Pallasiana</i>	<i>strobis</i>
<i>pinaster</i>	<i>compressa</i>
<i>variegata</i>	<i>excelsa</i>
<i>Escarensis</i>	<i>Fischerii</i>
<i>pinæa</i>	<i>scariosa</i>
<i>maritima</i>	<i>Fraseriana</i>
<i>halepensis</i>	<i>mitis</i>
<i>Brutia</i>	

PISTACIA TEREBINTHUS—THE TURPENTINE PISTACHIA,
OR CHIAN TURPENTINE TREE.

From the plural Greek word *pistakia*, small nuts; or, according to some, altered from *Foustag*, the Arabian name of *Pistacia vera*. It is a deciduous tree, growing to the height of thirty feet, in the south of Europe and the north of Africa. The leaves and flowers emit a very resinous odour, more especially at sunset, after a warm day. The fruit is small, round, not succulent, and somewhat furrowed. The kernel is clammy, full of fat, but not unpleasant in taste. The turpentine is procured by making numerous slight incisions in the trunk and principal branches; and in a few days it becomes hard by exposure to the air. The largest trees do not yield above ten or twelve ounces annually; hence the high price of the article, and its adulteration with Venetian, or with common, turpentine. N. O. *Terebinthaceæ*. L. S. *Diacia Pentandria*.

PLATANUS—THE PLANE TREE.

From the Greek *platys*, broad or ample; in allusion to its spreading branches and shady foliage. Lofty, deciduous trees,

with the bark scaling off in hard irregular patches; natives of the east of Europe, the west of Asia, the north of Africa, and of North America. In Britain, they are planted chiefly for ornament. The Occidental is readily known from the Oriental, in the winter, by its bark scaling off much less freely; and in the summer, by its leaves being but slightly lobed, instead of being palmate; and by its globular catkins, or balls as they are commonly called, being nearly smooth, while those of the Oriental are rough. The appearance of these catkins, or balls, hanging by long threads, when the tree is without leaves, is peculiarly graceful. N. O. *Amentaceæ*. L. S. *Monœcia Polyandria*.

P. *Orientalis*
cuneata
acerifolia

P. *Hispanica*
Occidentalis

PÆONIA—THE PEONY TREE.

According to some, named after Pæon, a Greek physician, who first used it in medicine; but rather, perhaps, as suggested by Mr. Don, from Pæonia, a mountainous country of Macedonia, where some of the species grow wild. There is, however, but one ligneous species, *P. moutan*; but there are several varieties of this. All are under-shrubs, which never attain a great height, and the wood of which always retains a herbaceous character, with a large pith. The ligneous species is found in China and Japan, and it is cultivated in most gardens of both countries. The species and varieties are all beautiful. The shrubby kinds are increased by cuttings, taken off in August or September, and the herbaceous kinds by dividing the plants at the roots. New varieties are obtained from seeds. N. O. *Ranunculaceæ*. L. S. *Polyandria Digynia*.

P. *moutan Banksii roses*

P. *papaveracea*

POPULUS—THE POPLAR.

Derived, according to some, from the Latin—*populus*, the people—because it was used, in ancient times, to decorate the public places in Rome, and was called *arbor populi*, or the *tree of the people*; according to others, from the Greek *paipallo*, to vibrate, or shake. All the species are deciduous trees, mostly growing to a large size; natives of Europe, North America, some parts of Asia, and the north of Africa. They are all of rapid growth, and remarkable for a degree of

tremulous motion in their leaves, when agitated by the least breath of wind. The poplar is dioecious; and the catkins of the males of most species are very ornamental, from the red tinge of their anthers, and from their being produced very early in the spring, when the trees are leafless, and when flowers are particularly valuable from their rarity. The females of all the species have their seeds enveloped in abundance of cottony down—which, when ripe, and the seeds are shed, adheres to every object near it—and is so like cotton wool in appearance and quality, that it has been manufactured into cloth and paper, but found to be deficient in elasticity. The wood is excellent for forming packing cases, because nails may be driven into it without its splitting. From its lightness it is peculiarly suitable for the boards and rollers around which silk is wrapped, in warehouses and shops. The principal use of the wood of the white poplar is for flooring boards; but for this it requires two or three years' seasoning. N. O. *Amentaceæ*. L. S. *Diccia Octandria*.

P. alba	P. salicifolia
grisea	Acladesia
canescens	Hudsonia
acerifolia	betulifolia
Arembergii	dilatata
Belgica	Pannonica
candicans	monilifera
nivea	Lindleyana
trepida	angulata
tremula	grandidentata
tremuloides	Ontariensis
Græca	macrophylla
nigra	cordata
Italica	balsamifera
baccifera	viminalis
coccinea	heterophylla
viridis	laurifolia

POTENTILLA—THE POTENTILLA, or SHRUBBY CINQUE-FOIL.

From *potens*, powerful—from the supposed medicinal qualities of some of the species. The ligneous species are low shrubs, natives of Europe and America, and of easy culture in a dry soil. They are propagated by seeds or cuttings. N. O. *Rosaceæ*. L. S. *Icosandria Polygynia*.

P. floribunda
fruticosa

P. Dahurica

PRINOS—THE WINTER BERRY.

From *prinos*, the Greek name for the Holly, which this genus much resembles; or, according to some, from *prion*, a saw—on account of the serrated leaves of the species. Some are deciduous, others evergreen shrubs, natives of North America, from two to eight feet in height, and forming compact upright bushes densely clothed with foliage. N. O. *Celastrineæ*. L. S. *Hexandria Monogynia*.

P. verticillatus
ambiguus
lævigatus
lanciolatus

P. glaber
prunifolius
Canadensis

PRUNUS—THE PLUM TREE.

From *prounē*, the Greek name for the Plum. The species are chiefly deciduous, low trees or shrubs, many of them spiny in a wild state; natives of Europe, Asia, and North America. They generally thrive best on calcareous soils. Most of them bear edible fruits; and all of them have showy blossoms. In British gardens they are chiefly propagated by grafting, but some of them by layers. The epidermis, or outer skin, of the bark of the plum, as well as that of the cherry, is readily divisible transversely, and may frequently be seen thus divided into rings on the tree. N. O. *Rosaceæ*. L. S. *Icosandria Monogynia*.

P. spinosa
flore pleno
sphærocarpa
insititia
cocomilla

P. Lyoni
cerasifera
domestica
flore pleno

PTELEA TRIFOLIATA—THREE-LEAFLETED-LEAVED SHRUBBY TREFOIL.

From *ptelea*, the Greek name for the Elm, derived from *ptao*, to fly—alluding to the winged fruit. A shrub, or low tree, a native of North America, where it is found from New York to Carolina, in shady moist hedges, and on the edges of woods among rocks. The leaf has three leaflets, like that of

the Laburnum, the middle one much tapered towards its base. The flowers are small greenish-white, and appear in June and July in clusters. These are succeeded by flattened winged capsules, somewhat resembling those of the Elm. N. O. *Rutaceæ*. L. S. *Monœcia Tetra-Pentandria*.

PTEROCARYUM FRAXINIFOLIUM—ASH-LEAVED PTEROCARYUM.

From the Greek *pteron*, a wing, and *karyon*, a nut. If the same as *Juglans fraxinifolia*, or *Pterocarya caucasica*, it is a native of Caucasus, where it is a tree about forty feet high. N. O. *Juglandææ*. L. S. *Monœcia Polyandria*.

PUNICA GRANATUM—THE COMMON POMEGRANATE TREE.

Punica is said to be derived from *puniceus*, scarlet, in allusion to the scarlet colour of the flowers; or from *punicus*, or *punica*, both signifying "of Carthage"—near which city, Pliny says, it was first found. Low deciduous trees or shrubs, indigenous to Africa, and naturalised in the south of Europe. The *fruit* is spherical; it is divided into two portions—the upper portion consisting of from five to nine cells, and the lower of only three cells: in both, the cells are separated by membranous partitions. The *seeds* are very numerous, surrounded by a shining transparent pulp. The Jews appear to have held the tree in great veneration. It is mentioned as one of the fruits discovered in the Land of Promise; and, while the Israelites sojourned in the wilderness, it was selected as one of the ornaments to the robe of the ephod. The two large pillars of brass, made by Hiram, for the porch of Solomon's Temple, were ornamented with carvings of the pomegranate. N. O. *Granatææ*. L. S. *Icosandria Monogynia*.

PYRUS—THE PEAR TREE.

Said to be derived from *peren*, the Celtic name for Pear. May it not rather be from the Greek *pyrus*—and, including *Malus*, have signified, emphatically, *the fruit food*? Low trees, and some shrubs; almost all deciduous; natives of Europe, Asia, and North America. Some of them are in great estimation throughout the civilized world, for their fruit; and others are cultivated for their flowers. The fruit of the *pear*, in a wild state, is seldom more than a fourth part of the size of even the most ordinary cultivated varieties; it is

also unfit to eat. The tree is of great longevity. M. Bosc says, that he has seen trees which were considered to be more than 400 years old. All writers on trees, from Theophrastus to the present day, agree, that, as the tree grows old, it increases in fruitfulness. The wood of the wild pear is heavy, strong, compact, of a fine grain, and slightly tinged with red. It is much used by turners and patten-makers; also for joiners' tools, and for various articles which are dyed black, in imitation of ebony. As fuel, the wood is excellent—producing a vivid and durable flame, accompanied by intense heat. It also makes excellent charcoal. The leaves, according to Withering, afford a yellow dye, and may be used to give a *green* to *blue* cloths. The principal use of the pear-tree, however, is as a fruit-tree. And, in addition to the various forms in which it is used for eating, it can here be mentioned only as cultivated extensively for the making of *perry*. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

P. communis	P. orientalis
flore pleno	undulata
fol. argenteis	elaagnifolia
fol. marginatis	præcox
pendula	salicifolia
quercifolia	spuria
fascicularis	pubescens
nivalis	Sinaica
pollveria	linearis
salvifolia	Sinensis
Michauxia	cotinifolia
amygdaliformis	

QUERCUS—THE OAK.

Derived from the Celtic *quer*, fine, and *cuez*, a tree. Of all the trees of the forest, the Oak appears to demand our first attention, whether we consider the dignity of its form and character, or the variety of uses to which it may be applied. The oak may be called a native of the British islands, and adapts itself with facility to almost every species of soil. In the early stages of its growth, it requires the nursing care of the husbandman; and if this be accorded to it, there are few situations in which it may not be profitably cultivated. Waste lands, especially if situated in the vicinity of canals or rivers, are well calculated for the purpose, as affording facilities for conveying the ponderous trunks and limbs to the places of their destination. The species and varieties of this genus,

planted in the Arboretum at Abney Park, are sixty-eight in number; and probably no gentleman's park can boast of so extensive a collection. N. O. *Cupuliferae*. L. S. *Monæcia Polyandria*.

Q. phellos	Q. Bannisteri
virens	stellata
gramuntia	macrocarpa
ilex	paludosa
crispa	ægilops
fol. variegatis	alba
suber	æsculus
coccifera	hybrida
Turneri	robur sessiliflora
prinus palustris	macrophylla
monticola	macrocarpa
bicolor	variegata
montana	purpurea
castanea	Fenessii
prinoides	laciniata
triloba	pedunculata
nigra	fastigiata
tinctoria	lyrata
discolor	tauzin
microcarpa	cerris
coccinea	dentata
rubra	ragnal
Champaniensis	Lucombeana
palustris	canus, var. 1 to 21 inclusive

RHAMNUS—THE BUCKTHORN.

From the Celtic word *ram*, signifying a *tuft of branches*, which the Greeks changed to *rhamnos*, and the Latins to *ramus*. Some of them are deciduous, others evergreen, shrubs; but one or two of them with the habit of low trees. Natives of Europe, Africa, North America, and of Nepaul. They are distinguished by an upright stiff mode of growth, and numerous strong thorns in their wild state; whence the name of *ram* or *buck* thorn. The flowers in all the species are inconspicuous; but *R. alaternus* and its varieties are most valuable evergreen shrubs, and several of the other species are ornamental, both from their foliage and their fruit; the latter being useful in dyeing. They are easily propagated by seeds or layers, and most of them by cuttings. N. O. *Rhamneæ*. L. S. *Pentandria Monogynia*.

R. catharticus	R. hybridus
oleides	alaternus latifolius
theezans	maculatus
Alpinus	argenteis
frangula	laciniatus
Sibiricus	fol. var.
latifolius	

RHUS—THE RHUS, or SUMACH.

According to some from the Greek *rhous*, and that derived from *rhudd*, a synonyme of *rud*, a Celtic word signifying *red*, in allusion to the colour of the fruit and leaves of some species in autumn; or from the rind of the tree, which was used for tanning; or, lastly, from the Greek verb *rhēō*, I run; from the roots running and spreading underground to a considerable distance. Sumach is from *simaq*, the Arabic name of the plant. Deciduous shrubs, natives of Europe, Asia, and North and South America. They generally have alternate compound leaves, which vary much both in form and magnitude, and generally die off in autumn, of a dark red, or of a bright scarlet or yellow. On this account, at that season, they are very ornamental. Most of the species are poisonous, some of them highly so. They may all be used in tanning, and in dyeing yellow or black. N. O. *Terebinthaceæ*. L. S. *Pentandria Trigynia*.

R. typhinum	R. copallinum
erectum	Chinensis
Canadense	toxicodendron
viridiflorum	radicans
glabra	suaveolens
elegans	cotinus
vernix	

RIBES—THE RIBES, or GOOSEBERRY and CURRANT.

From *Ribas*, the name of an acid plant mentioned by the Arabian physicians, which has been ascertained to be the *Rheum Ribes*; *Grossularia* is from the Latin *grossulus*, a little unripe fig. This genus consists of low deciduous shrubs, two of which (the common currant and gooseberry) are well known in British gardens for their valuable fruits. The species here enumerated are ornamental shrubs; they all strike root readily from cuttings, and grow freely in any soil that is

tolerably dry. The most showy species are *Ribes sanguineum* and *aureum*, and their varieties. N. O. *Grossulariæ*. L. S. *Pentandria Monogynia*.

R. lacustris	R. rubrum rossicum
speciosum	petræum
Menziesii	cereum
grossularia	inebriens
macrocantha	Altaicum
setosum	triste
gracile	petiolaris
cynosbati	nigrum
divaricatum	fol. variegatis
major	fructu alba
triflorum	glandulosum
niveum	rigens
dicuscha	recurvatum
orientale	sanguineum
saxatilis	pallidum
diacantha	malvaceum
erecta	glutinosum
Alpinum sterile	floridum
bacciferum	conspicuum
laciniatum	longiflorum
pumilum	flavum
procumbens	tenuiflorum
multiflorum	chrysocarpum
Canadense	aureum præcox
vitifolium	sanguineum
spicatum	serotinum
rubrum	fragrans
fructu alba	palmatum
fructu striata	

ROBINIA—THE ROBINIA, OR LOCUST TREE.

The Robinia, False Acacia, or Locust Tree, as it is called in America, derives its name from Mons. *Jean Robin*, nurseryman to the king of France, who first brought the seeds from Canada. English gardeners having procured seeds from Virginia, many trees were raised in England; and Parkinson, in his *Theatre of Plants*, published in 1640, observes, that "it was grown of an exceeding height by Mr. Tradescant." This graceful tree is to be found in every well-planted shrubbery; yet it meets the eye less frequently than could be wished by

the admirers of beautiful scenery. In France, it not only ornaments the gardens, and shades the public promenades, but its winged leaves shine through woods and forests, so as to give an idea of its being a native of the soil. This tree grows from fifty to seventy feet in height, and four feet ten inches in girth, at three feet from the ground. In Virginia, its timber has been successfully employed in ship-building, and found to be superior to American oak, elm, or ash, for that purpose. N. O. *Leguminosæ*. L. S. *Diadelphia Decandria*.

R. pseud'acacia	R. spectabilis
fol. aureis	pendula
fol. variegatis	undulata
pendula	speciosa
amorphæfolia	tortuosa
crispa	sepium
dubia	glutinosa
echinata	alba
hybrida	horrida
latisiliqua	rosea
macrocarantha	hispida
microphylla	arborea
monstrosa	inermis
procera	grandiflora
sophoræfolia	pyramidata

ROSA—THE ROSE TREE.

From *rhos* or *rhod* a Celtic word for *red*, in reference to the prevailing colour of the flowers in most of the species; or from its Greek name, *rhodon*, by changing the *d* into *s*, and, in the Latin, dropping the aspirate, as in the derivation from the Celtic. Shrubs, for the most part deciduous, with pinnate leaves, and large, showy, beautiful, and fragrant flowers. They are natives of Europe, of the temperate regions of Africa, of Asia, and America, but not of Australia. The genus *Rosa* is very extensive; indeed, Humel has observed, that "nature appears scarcely to have placed any limit between the different species of the rose; and if it is difficult to define the wild species, which have not yet been modified by culture, it is almost impossible to refer to their original type the numerous varieties which culture has made in the flowers of species so nearly resembling each other." In addition to those here enumerated, see the list of the Roses which constitute the *Rosarium*. N. O. *Rosaceæ*. L. S. *Icosandria Polygynia*.

- | | |
|-----------------|---------------|
| R. ferox | R. dumosa |
| involuta | suaveolens |
| Kamtschatica | nigra |
| nitida | Gordonii |
| lucida | grandiflora |
| parviflora | Biebersteinii |
| Woodsii | Sabini |
| setigera | sæpicola |
| gemella | Gallica |
| corymbosa | centifolia |
| florida | Provincialis |
| Caroliniana | turbinata |
| fraxinifolia | pomifera |
| Pennsylvanica | tenuifolia |
| cinnamomea | villosa |
| Sibirica | alba |
| cerisia | fructu glabra |
| Taurica | scabriuscula |
| longispina | fraxinella |
| lagenaria | tomentosa |
| frutetorum | sylvestris |
| Helveticum | hybrida |
| macrophylla | lurida |
| Alpina pendula | procera |
| longicaulis | montana |
| Pyrenaica | germ. glabris |
| rubella | Hybernica |
| alba | lutea |
| flava | punicea |
| balsamica | rubiginosa |
| Donniana | latifolia |
| stricta | Alpina |
| acicularis | micrantha |
| Sibirica | sepium |
| lutescens | Borreri |
| spinosissima | pruniosa |
| cyphiana | ferox |
| rubicunda | glutinosa |
| picta | cuspidata |
| pimpinellifolia | dimorpha |
| aculeatissima | Caucasica |
| laxa | sarmentacea |
| Pallasii | Persica |
| pallida | collina |
| rigida | pumila |

R. canina	R. arvensis scandens
Helvetica	Breesiana
surculosa	Georgica
Monsonæ	sempervirens
corymbiflora	moschata
arvensis	nivea

ROSMARINUS OFFICINALIS—THE COMMON ROSEMARY.

From *ros*, dew, and *marinus*, of the sea, on account of its growth by the sea side. A well-known evergreen shrub, a native of the south of Europe. In a wild state, the rosemary grows four or five feet high; but there is a variety with broad leaves, which, when trained against a wall, will grow to the height of ten or twelve feet. N. O. *Labiata*. L. S. *Dian-dria Monogynia*.

RUBUS—THE BRAMBLE AND RASPBERRY.

Said to be derived from the Celtic word *rub*, signifying *red*, in allusion to the colour of the fruit in some of the species. Deciduous, subligneous shrubs, for the most part prostrate, with prickly stems, but a few of them growing upright. The fruit of all of them is edible. Some of them, such as *R. fruticosus*, (the common blackberry,) may be considered as sub-evergreen, as they retain most of their leaves through the winter. The erect raspberry sorts of *Rubus* are the *occidentalis*, *Nutkanus*, *odoratus*, *spectabilis*, and *Idæus*—the Mount Ida, or common raspberry. The propagation of the shrubby, or raspberry-like species is effected by suckers or seeds; that of the bramble division of the genus is, by pegging down the points of the shoots to the soil, when they will root and throw out other shoots; so that plants are procured from brambles similarly to those from strawberries. N. O. *Rosaceæ*. L. S. *Icosandria Polygynia*.

R. occidentalis	R. fruticosus albus
Idæus	inermis
cæsius	pleno rubra
foliolosus	incarnata
corylifolius	ruber
pleno	Tauricus
pleno major	suberectus
spectabilis	tiliæfolius
affinis	Schleicheri

R. <i>rhamnifolius</i>	R. <i>Bellardi</i>
nitidus	bellidiflorus
carpinifolius	glandulosus
villosus	incanus
Sprengelii	intermedius
hispidus	longipetalus
trivialis	macracinus
rudis	montanus
rubeolus	niger
dumetorum	Pensylvanicus
riparius	pubescens
albus	radula
odoratus	vestitus
Nutcanus	Virginicus
Armeniacus	viridis

RUTA CALAFENSE—THE AFRICAN RUE.

Said to be from its Greek name *rutē*, from *rhyo*, or *ruo*, to flow, probably in allusion to some expelling qualities of the plant. An evergreen shrub, attaining the height of six or eight feet, in as many years, when planted in a dry, deep, calcareous soil. Rue was much esteemed in ancient medicine, and was called herb grace, or the herb of grace. By distillation with water, an essential oil is obtained from it; and by infusion in alcohol, a tincture, which is warm, pungent, acrid, and penetrating. N. O. *Rutaceæ*. L. S. *Octandria Monogynia*.

SALISBURIA ADIANTIFOLIA—THE MAIDEN-HAIR-LEAVED SALISBURIA, OR GINGKO TREE.

Named in honour of R. A. Salisbury, F.R.S., L.S., &c., a distinguished botanist. Ginkgo is the aboriginal name in Japan. In its native country the Salisburia forms a large tree, like the walnut, but is more conical in its manner of growth. The leaves resemble those of the *Adiantum vulgare*. They are of the same colour and texture on both sides. They are somewhat triangular in shape, disposed alternately, like the branches. The male catkins, which appear with the leaves in May, on the wood of the preceding year, are of a yellowish colour; the female flowers have this peculiarity, that each is in part inclosed in a sort of cup. The nut is larger than that of the pistachia, with a farinaceous kernel, having the flavour of an almond. N. O. *Conifereæ*. L. S. *Monœcia Polyandria*.

SALIX—THE WILLOW.

Derived from the Latin verb *salire*, on account of its rapid and almost leaping mode of growth. An old herbalist says, "It groweth with that speed that it seemeth to leap." This extensive genus is generally divided into the following classes: Osiers, Willows, and Sallows. It is not, however, always easy for an inexperienced student in natural history to detect the nice distinctions which separate these classes; but the following general rules, may perhaps be of assistance: Osiers are found to have the twigs tough, the leaves long and narrow, with sessile germens and elongated styles. The willow species are more elliptic and lanceolate, smooth, small and downy leaved; while the sallows are of stronger growth, with large elliptical, villous, or hairy, leaves. Sir J. E. Smith, in his English Flora, states, "that the distinctions of willows are frequently so very nice, that the greatest experience and observation only can stamp them with due authority."

The limits of the introductory notice of this most interesting genus preclude a more lengthened notice of the very numerous and various useful purposes to which the willow is subservient, and will neither allow us to dilate upon its interesting associations in sacred and profane history, nor upon its extreme and varying beauty as a feature of the landscape. N. O. *Amentaceæ*. L. S. *Diacia Diandria*.

S. purpurea	S. vitellina foemina
foemina	mascula
mascula	annularis
helix	Babylonica
foemina	conformis
mascula	violacea
Lambertiana	fragilis foemina
monandria	mascula
Forbyana	Russeliana foemina
rubra	mascula
foemina	decipiens foemina
mascula	mascula
undulata	Monspeliensis
lanceolata	Meyeriana
triandria foemina	pentandra
mascula	hastata
Villarsii	nigricans
montana	bicolor

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|-------------------|-----------------------|
| S. pontederana | S. ferruginea foemina |
| Wulfeniana | mascula |
| tetrapla | macrostipulacea |
| tenuifolia | acuminata |
| Weigeliana | stipularis |
| Croweana | viminalis foemina |
| Dicksoniana | mascula |
| prunifolia | alba |
| vaccinioides | rosea |
| alaternoides | collina |
| latifolia | coerulea |
| versicolor | tristis |
| Donniana | nigra |
| arbuscula | ambigua |
| decumbens | carpinifolia |
| incana | ulmifolia |
| candida | mutabilis |
| pallida | albescens |
| Schleicheriana | alnifolia |
| strepida | betulina |
| sordida | bigemmis |
| rivularis | candidula |
| australis | cerasifolia |
| dura | cineraria |
| firma | clethraefolia |
| Andersoniana | cydonifolia |
| Forsteriana | elliptica |
| rupestris foemina | fagifolia |
| mascula | Finmarchica |
| coriacea | glabrata |
| cotonifolia | glaucophylla |
| crassifolia | heterophylla |
| lacustris | hippophæifolia |
| Vaudensis | holosericea |
| incanescens | laurina |
| sphacelata | mespilifolia |
| capræa | microdentata |
| latifolia | mollis |
| pannosa | mollissima foemina |
| aurita | mascula |
| microphylla | moschata |
| cinerea foemina | murina |
| mascula | nervosa |
| aquatica | nigrescens |
| humilis | nutans |

- | | |
|------------------|---------------------|
| S. obtusiserrata | S. serrulata |
| pallescens | Silesiaca |
| paludosa | spathulata |
| persicæfolia | stylaris cordifolia |
| picta | multiflora |
| populifolia | undulata |
| pratensis | thymelæoides |
| pruinosa | vallesia |
| pumila | uliginosa |
| pyrifolia | rosea alba |
| recurva | pendula |
| riparia | Bradfordiana |
| rugosa | Napoleona |
| septentrionalis | |

SAMBUCUS—THE ELDER.

From the Greek word *sambykē*, which the Latins changed to *Sambuca*, a musical instrument which is believed to have been made of elder-wood. Low deciduous trees, natives of Europe, the north of Africa, China, and North America. They are ornamental for their compound leaves, and large terminal cymes of flowers, which are succeeded by purplish, black, red, white, or green berries, having cathartic properties, and from which a wine is made. The wood, when it becomes old, is very hard and adhesive, of a fine yellow, and susceptible of a high polish. It is employed by mathematical instrument-makers and comb-makers, and, generally, as a substitute for *box* and the *dogwood*. N. O. *Caprifoliaceæ*. L. S. *Petandria Trigynia*.

- | | |
|--------------|-----------------|
| S. Nigra | S. angustifolia |
| argentea | laciniata |
| aurea | hybrida |
| marginata | rotundifolia |
| pulverulenta | Canadensis |
| monstrosa | racemosa |
| fructu alba | |

SANTOLINA CRITHMIFOLIA—THE CRITHMUM-LEAVED SANTOLINA, or LAVENDER COTTON.

From *sanctus* holy, and *linum*, flax; so called from its supposed medicinal qualities. Diminutive evergreen undershrubs, natives of the south of Europe, of easy culture and propaga-

tion, by cuttings, in any poor sandy soil. N. O. *Compositæ*.
L. S. *Syngenesia Æqualis*

SHEPHERDIA—THE SHEPHERDIA.

Named in honour of Mr. *John Shepherd*, curator of the Botanic Garden, Liverpool. It is a deciduous shrub, a native of North America, on the borders of the Lakes, in the State of New York, and along the St. Lawrence to its source, where it grows to the height of six or eight feet. The *S. argentea* is also a native of North America, on the banks of the Missouri and its tributaries; flowering in April and May. It is a small tree from twelve to eighteen feet high. "Its fruit is about the size of the red Antwerp currant, much richer to the taste and forms one continued cluster on every branch and twig." The fruit of the *canadensis* is sweetish, but scarcely eatable. They are small spinescent trees, with the aspect of the *Elæagnus*. N. O. *Elæagnæ*. L. S. *Diæcia Octandria*.

S. *Canadensis*

S. *argentea*

SOLANUM—THE NIGHTSHADE.

The derivation of *Solanum* is uncertain. Some derive it from *Sol*, the sun; others say, it is *sulanum*, from *sus*, being serviceable in disorders of swine; and others assert that it is from *solari*, to comfort—referring to its soothing narcotic effects. The *S. dulcamara* is a climbing shrub, a native of Europe, Asia, and North America. The stems of this species are roundish, and climb among other shrubs, and in hedges, to the height of six or eight feet. The roots smell like potatoes; and both roots and stalks upon being chewed, first cause a sensation of bitterness, which is soon followed by a considerable degree of sweetness; hence the specific name. The berries are poisonous; and as they are common in hedges, they are frequently eaten by children, on whom they excite violent vomiting, &c. N. O. *Solanæ*. L. S. *Pentandria Monogynia*.

S. *dulcamara*
fol. *variegatis*

S. *dulcamara fructu alba*
littoralis

SOPHORA JAPONICA—THE JAPAN SOPHORA.

Altered from *sophero*, the Arabic name of a papilionaceous

flowering tree. A native of Japan, growing to the height of from forty to fifty feet, and producing large branches of rather small, cream-coloured flowers in August and September. The leaves are pinnate, with eleven to thirteen leaflets, which are oblong, ovate, acute, and smooth; the pinnacle is loose, terminal; the pods are smooth. The wood is hard and compact, as much so, it is said, as that of the box. The bark exhales a strong odour, which, it is stated, has a remarkable effect on those who prune the tree—N. O. *Leguminosæ*. L. S. *Decandria Monogynia*.

S. Japonica

S. Japonica pendula

SORBUS—THE SERVICE TREE.

A tree in foliage and general appearance closely resembling the mountain ash; but attaining a larger size and bearing much larger fruit, of a greenish brown colour when ripe. In France, this tree attains the height of fifty or sixty feet, and requires two centuries before it reaches its full size, and lives to so great an age, that some specimens of it are believed to be upwards of one thousand years old. It grows with an erect trunk, which terminates in a large pyramidal head. This tree is readily known from the mountain ash, in winter, by its buds, which are smooth and green, instead of being downy and black; in the beginning of summer, by its leaflets being broader, downy above and also beneath; and in autumn, by its pear or apple-shaped fruit, which is four or five times the size of that of *Pyrus aucuparia*, and of a dull greenish brown colour. It is said to be thirty years old before it comes into a bearing state, when it is raised from the seed; but, when scions from fruit-bearing trees are grafted on seedling plants, or on the mountain ash, they come into bearing in a few years, as in the case of other fruit trees. (Gard. Mag.)

The true service is not found in abundance in any part of the world. There are, perhaps, more trees of it in the middle region of France, and the Alps of Italy, than in all other countries put together; but it is also found in the south of Germany, in some parts of the north of Africa, and in western Asia. It was formerly said to be a native of different parts of Britain; but in Smith's English Flora, there is no positive habitat given, except that of a solitary tree in Wyre Forest, near Bewdley in Worcestershire.

There are but a few specimens of it in England, which are chiefly in the neighbourhood of London; and, for the last

thirty years scarcely any plants of it could be obtained in any of the London nurseries, except at Messrs. Loddiges', and even there only since the year 1816. This tree appears to have been known to the Greeks and Romans—Pliny mentions four sorts; the pear-shaped, the apple-shaped, the egg-shaped, and a kind that was only used medicinally. He gives directions for preserving the fruit in two different ways; and says that its medicinal qualities are the same as those of the medlar. Gerard evidently confounds the true service with *Pyrus torminalis*; as does Phillips in his *Pomarium Britannicum*, when he says, that the tree is to be met with in the hedgerows of Kent, and the Weald of Sussex, as also in other parts of England and in Wales.

The wood of the true service is the hardest and the heaviest of all the indigenous woods of Europe. It weighs when dry no less than 72lbs. 2oz. per cubit foot. It has a compact, fine grain, is of a reddish tinge, and takes a very high polish; but it must not be employed until it is thoroughly seasoned, as otherwise it is apt to twist and split. It is much sought after in France by millwrights for making cogs to wheels, rollers, cylinders, blocks, and pulleys, spindles, and axes; and for all those parts of machines which are subject to much friction, and require much strength and durability. In France, it is preferred to all other kinds of wood for making the screws to wine presses. In Britain, the wood is almost unknown; though if it were to be imported, it might probably be used as a substitute for box. In France, the fruit, when beginning to decay, is brought to table, though it is not highly prized, and is more frequently eaten by the poor than the rich. That it is not much esteemed by the peasants, in the parts of France where the tree abounds, is evident from the expression of "*Ils ne mangent que des cormes*" being used to designate persons in the last state of destitution and misery. A very good cider, or rather perry, is made from the fruit of the true service, particularly in Britany, which, however, has a very unpleasant smell. (Gard. Mag.) Medicinally, the fruit is very astrigent, and is used in a state of powder, in wine, to stop hæmorrhage. In Britain, the tree is chiefly to be recommended as one of ornament and rarity: for, though its fruit is perhaps not much inferior in taste to that of the medlar, yet it is found to be much more difficult of digestion; hence the French writers say that it is fit only for the most robust stomachs. N. O. *Rosaceæ*. L. S. *Icosandra Di-Pentagynia*.

S. aria	S. lanuginosa
dentata	Americana
Græca	domestica maliformis
nivea	domestica pyriformis
vestita	maxima
intermedia	spuria
latifolia	glabra
torminalis	rubra
aucuparia	hybrida
fol. variegatis	pendula
fructus lutea	Hostii
Hodgkinsii	Polonica
monstrosa	serotina

SPARTIUM—THE SPARTIUM, or SPANISH BROOM.

Derived from the Greek *sparton*, cordage—in allusion to the use of the plant in early ages generally, and in Spain, to the present day, for making ropes and bands. *S. junceum* is a native of Spain, Portugal, Italy, and the south of France, in rocky situations, and upon dry gravelly soils. In its native countries, it grows to the height of from five to eight feet; but, in British gardens, it attains to nearly double that height. The flowers are few, disposed in terminal racemes, large, distant, and of a deep yellow. In Italy and the south of France, a very good cloth is manufactured from the fibres of this plant. After being duly prepared, (by drying in the sun, beating with a mallet, steeped, and dried again,) they are combed like flax, and the better part is laid aside for being spun and woven into sheets, table linen, or shirts; the remaining part being used for sacking, or for stuffing mattresses. N. O. *Leguminosæ*. L. S. *Monadelphæa Decandria*.

S. junceum	S. scoparium fol. variegatis
flore pleno	patens
purgans	multiflorum
scoparium	radiatum
flore pallida	

SPIRÆA—THE SPIRÆA.

From the Greek *speira*, a cord, in allusion to the flexibility

of the branches of some of the species ; or, according to some, from *speirao*, to wreath, in allusion to the fitness of the flowers to be twisted into garlands. Low deciduous shrubs, with conspicuous flowers, of considerable elegance and beauty. They are natives of Europe, Asia, and America, and are readily propagated by suckers, which, in general, they produce in abundance. N. O. *Rosaceæ*. L. S. *Icosandria Di-Pentagynia*.

S. <i>arizæfolia</i>	S. <i>salicifolia</i> minor
<i>opulifolia</i>	<i>rubra</i>
<i>nana</i>	<i>carpinifolia</i>
<i>ulmifolia</i>	<i>tomentosa</i>
<i>scoparia</i>	<i>sorbifolia</i>
<i>flexuosa</i>	<i>davurica</i>
<i>bella</i>	<i>picovensis</i>
<i>chamædrifolia</i>	<i>Canadensis</i>
<i>trilobata</i>	<i>Daurica</i>
<i>Tobolakii</i>	<i>argentea</i>
<i>Alpina</i>	<i>lanceolata</i>
<i>thalictroides</i>	<i>grandiflora</i>
<i>hypericifolia</i>	<i>incarnata</i>
<i>crenata</i>	<i>inflexa</i>
<i>corymbosa</i>	<i>nana</i>
<i>betulæfolia</i>	<i>Sibirica</i>
<i>lævigata</i>	<i>vacciniifolia</i>
<i>salicifolia</i>	

STAPHYLEA—THE STAPHYLEA, OR BLADDER-NUT TREE.

Abridged from Staphylodendron, its name before the days of Linnæus, derived from the Greek *staphylê*, a bunch or cluster, and *dendron* a tree. The flowers and fruits being disposed in clusters, and the plant being ligneous. They are natives of Europe and North America. The *S. pinnata* is said to be indigenous to England ; though, according to Ray, it was scarcely found in sufficient plenty to be deemed certainly wild. In gardens, it is to be found from six to twelve feet high, and forming a singular object, when in fruit, from its large bladdery capsules. Each of these capsules contains a hard, smooth nut, which, in some parts of Europe, is strung as a bead by the Roman Catholics. N. O. *Staphyleæ*. L. S. *Pentandria Di-Trigynia*.

S. <i>pinnata</i>	S. <i>trifolia</i>
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SYMPHORIA—THE ST. PETER'S WORT.

From the Greek *symphoreo*, to accumulate, the fruit being in groups. Shrubs, from three to eight feet in height, natives of North America. The flowers of *S. vulgaris* are disposed in clusters, the corolla being white, the berries red, and of the size of hempseed. In America, the flowers are said to be red and yellow, and the berries purple. The latter are numerous, and ripen in the winter. The *S. racemosus* has small red flowers, succeeded by white berries, about the size of a large black currant. These remain on the bush even after the leaves have dropped, and make a very fine appearance. It is uncertain how this genus obtained the name of St. Peter's Wort. N. O. *Caprifoliaceæ*. L. S. *Pentandria Monogynia*.

S. vulgaris	S. racemosa
fol. variegatis	montana

SYRINGA—THE LILAC.

From *syrens*, a pipe, its native name in Barbary. The tubes of the finest Turkish pipes are manufactured from the wood of this shrub, and also from that of the *Philadelphus coronarius*, to which the name was originally given. Hence the old English name of Pipe Tree, which was applied both to the *Philadelphus* and the *Syringa*. Lilac is from *lilac* or *lilag*, the Persian name for the flower. Deciduous shrubs, with simple leaves, and bunch-like terminal panicles of flowers, which are oppositely branched. They are natives of Europe and the colder parts of Asia. The natural mode of propagating is by suckers, which all the species produce in abundance, and they will grow in any common soil. N. O. *Oleina*. L. S. *Diandria Monogynia*.

S. vulgaris	S. Josikæa
virginialis	Chinensis
purpurea	media
rubra	Persica
Sibirica	alba
alba	laciniata
alba major	salvifolia
Caroli	

TAMARIX—THE TAMARISK.

So called from the fact of its abundant growth upon the banks of the *Tamaras*; or, as some affirm, it owes its deriva-

tion to the Hebrew *tamaris*, a cleansing—the twigs being used for brooms.

This is an almost evergreen tree, and is peculiarly suited to gardens on the seashore, as it is nearly the only ligneous plant which will thrive in such situations. In marine gardens on the coasts of Sussex and Suffolk it is much cultivated.

In ancient times it was denominated *infelix*, under Pagan malediction, and was used in making wreaths to be worn by malefactors. It is easy of cultivation, and if planted singly in a lawn, in a few years, will shew a handsome heath-like bush. N. O. *Tamaricaceæ*. L. S. *Pentandria Trigynia*.

T. Gallica
Germanica

T. libanotica
Taurica

TAXODIUM—THE TAXODIUM, OR DECIDUOUS CYPRESS.

From *taxis* the yew, and the Greek *eidos*, like; the tree resembling the yew. Lofty, deciduous trees, natives of the southern part of North America. They are separated from the genus *Cupressus*, principally because the male catkins are disposed in loose spreading bunches, instead of being solitary and terminal; and because the female catkins are roundish and scaly, like the male, and each scale has only two perfect flowers. These trees are sometimes one hundred and twenty feet high, with a trunk often from twenty-five to forty feet in circumference at the base; but the base is usually hollow. In consequence of this hollowness, the trees which are to be felled, are often cut off five or six feet from the ground. The wood is universally employed throughout the United States, for the best kind of shingles; and, in Louisiana, it is used for almost every other purpose to which timber is applied. N. O. *Conifera*. L. S. *Monocia Monadelphia*.

T. distichum
nigrum

T. nutans
Sinense

TAXUS—THE YEW.

From the Greek *toxos*, a bow, being formerly much used in making bows; or from *taxis*, arrangement, from the leaves being arranged like the teeth of a comb; or from *toxicos*, poison, though Pliny says, that poison (*toxicum*) was so named from this tree, which was considered poisonous. Evergreen trees, with numerous, mostly linear, and entire leaves: natives of Europe, Asia, and North America. The Yew sends

out numerous spreading branches, forming a dense head, and when full grown, usually attains the height of thirty or forty feet. It was formerly much valued in Britain, on account of the use made of its wood for bows, this weapon being that principally used by the Britons in their wars. In its wild state, the Yew affords food to birds by its berries. The wood is hard, compact, of a fine and close grain, elastic, splitting readily, and is almost incorruptible. The fineness of its grain is owing to the thinness of its annual layers—280 of these being sometimes found in a piece not more than twenty inches in diameter. It is universally allowed to be the finest European wood for cabinet-making purposes. N. O. *Coniferae*. L. S. *Diæcia Monadelphica*.

T. *baccata*fol. *variegatis*T. *Hibernia**Canadensis*

TECOMA—THE TECOMA, or TRUMPET FLOWER.

From *Tecomaxochitl*, the Mexican name for one of the species. Beautiful hardy climbers, which fix themselves to trees or walls by their roots, like the ivy. The *T. radicans* has its flowers at the end of the shoots in large bunches, and these have long swelling tubes, shaped somewhat like a trumpet. The corolla is large, of a scarlet and orange colour. This and the *T. radicans major* are natives of North America, the latter having the larger flowers, and of a paler scarlet. The *T. grandiflora* is a native of China and Japan; and its flowers are pendulous, forming terminal cross-armed panicles, large, of a tawny orange colour on the outside, and of a tolerably bright reddish orange colour inside, with brighter streaks. It flowers in July and August. N. O. *Bignoniaceæ*. L. S. *Didynamia Angiosperma*.

T. *radicans minor*T. *grandiflora*

TENORIA FRUCTICOSA—THE SHRUBBY TENORIA.

N. O. *Umbelliferae*. L. S. *Pentandria Digynia*.

THERMOPSIS LABURNIFOLIA—THE LABURNAM-LEAVED THERMOPSIS.

From the Greek *thermos*, a ^{lupine}, and *opsis*, resemblance, on account of the resemblance of the species to lupines. A shrub, a native of Nepaul, growing to the height of eight or

ten feet. The young flowers are silky, are of a bright yellow, and much larger than those of the common laburnum, to which they bear a general resemblance. N. O. *Leguminosæ*. L. S. *Decandria Monogynia*.

THYMUS VULGARIS—COMMON THYME.

From the Greek *thymos*, courage, the smell of thyme being reviving; or from *thyo*, to perfume, it being formerly used for incense in the temples. A neat little evergreen shrub, when kept in a dry calcareous soil, or on rockwork. N. O. *Labiata*. L. S. *Didynamia Gymnosperma*.

THUJA—THE ARBOR VITÆ.

From the Greek *thyon*, a sacrifice, in consequence of the resin of the Eastern variety being used instead of incense in sacrifice. Why it is called Arbor Vitæ is uncertain; but it is imagined it may be on account of the supposed medicinal quality of its berries. Narrow, pyramidal, evergreen trees, or large fastigate shrubs, natives of Asia, Africa, and North America. The *T. occidentalis*, in its native country, North America, is said to be a tree from forty-five to fifty feet in height, with a trunk sometimes more than ten feet in circumference. The Oriental is a low tree; the *Plicata* is a very branchy, spreading, light green tree. N. O. *Coniferae*. L. S. *Monœcia Monadelphica*.

T. occidentalis
orientalis
Tatarica

T. plicata
Japonica
Wareana

TILIA—THE LIME TREE.

The derivation is uncertain; some derive it from the Greek *ptilon*, a feather, from the feathery appearance of the bractæas; but others derive it from the Greek plural word *tilai*, light bodies floating in the air. The French derive their name of the genus, *tilleul*, from *tailler*, either because the tree bears pruning well, or because the wood may easily be carved into any required form. Timber trees, with mellifluous flowers, and a remarkable bractea attached to the peduncle of each of the cymes of flowers. Some parts of the wood of this tree are much used by the makers of piano-fortes, in forming the keys

of the instruments, and upon which the finger plate of ivory is laid. N. O. *Tiliaceæ*. L. S. *Tetrandria Tetragynia*.

T. parviflora	T. platyphylla
Europæa	Americana
aurea	glabra
fol. variegatis	Canadensis
laciniata	præcox
pendula	macrophylla
corallina	alba
pyramidalis	pumila
rubra	sylvestris

ULEX—THE FUZZE.

The name is derived from the Celtic word *ac*, and refers to the points or branches covered with prickles. It is an ever-green shrub, enlivened with bright yellow flowers, and may be cultivated in any tolerably good dry soil. N. O. *Leguminosæ*. L. S. *Monadelphica Decandria*.

U. Europæus pleno	U. strictus
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ULMUS—THE ELM. (Its Anglo-Saxon name.)

Of this useful tree we have fifty-four species and varieties in our Arboretum. The *Ulmus campestris*, or the witch-elm, is of this large number, alone a British tree, as we are informed by Dr. Hunter, in his note, to Evelyn's *Silva*. The wood of the elm is singularly useful for all agricultural and mechanical purposes, on account of its bearing the extremes of wet and dry situations without injury. It is, therefore, much used in the construction of water-wheels, aqueducts, and for ship planks below the water line. Rails and gates are often made of this material; and coffins, where a single one only is used, almost invariably so. Turners, and fine workers of wood, use it in forming some of the elaborate carvings of domestic architecture. The young leaves possess valuable medicinal properties, and have been substituted in some English counties as fodder for cattle in time of scarcity and high prices. N. O. *Ulmaceæ*. L. S. *Pentandria Digynia*.

U. campestris	C. campestris crispa
fol. variegatis	cucullata
fol. maculatis	glomerata

U. stricta	aspera	rugosa
	crispa	ingra
	sarniensis	nodosa
	tortuosa	paludosa
	betulæfolia	fastigiata
	viminalis	effusa
	viscosa	crispa
	suberosa	incisa
	fol. variegatis	Americana
	erecta	pendula
	glabra	gigantea
	inirritima	incisa
	Hispanica	rubra
	corylifolia	dubia
	vegeta	incisa
	major	pendula
	montana	fulva
	argentea	scabra
	aurea	mediolina
	Sibirica	intermedia
	nemoralis	microphylla
	macrophylla	fol. variegatis
	exoniensis	parvifolia
	cinerea	alata

VIBURNUM—THE VIBURNUM.

Said to be derived from the Latin *vico*, on account of the pliability of the branches of some species. It is a garden shrub so well known in the vicinity of London, that any lengthened description would be misplaced. This Arboretum possesses a greater variety of this interesting plant, than will be met with in the books of horticulture, or in most collections of horticulturists. N. O. *Caprifoliaceæ*. L. S. *Pentandria Trigynia*.

V. oxycoccus	V. nervosum
opulus	acerifolium
roseum	lentago
fol. variegatis	parvifolium
pygmæum	pyrifolium
lantanoïdes	arboreum
lantana	alnifolium
fol. variegatis	prunifolium
latifolia	acuminatum

V. montanum	V. nudum
pubescens	tinus
longifolium	hirtum
dentatum	lucidum
fol. variegatis	fol. variegatis
pubescens	

VINCA—THE PERIWINKLE.

Said by Mr. Don to be derived from *vinco*, because the species subdus other plants by their creeping roots; but Mr. Loudon appears to prefer the derivative *vinculum*, a band, on account of the suitability of the shoots for the purpose of making bands. The hardy ligneous species, are creeping evergreens, natives of Europe, and easily cultivated by layers. N. O. *Apocynaceæ*. L. S. *Pentandria Monogynia*.

V. minor cœrulea	V. minor fol. aureis
alba	argenteis
punicea	media
flore pleno	major

VIRGILIA—THE VIRGILIA.

Mr. Loudon informs us, that this interesting tree was so named by Lamarck in honour of the Latin poet, Virgil, whose *Georgics* entitle him to botanic commemoration. It is a deciduous tree, and there is but one hardy species, as mentioned below. The wood is remarkable for its yellow colour, and the fineness of its grain—the flowers are white and pendulous, rather larger in size than those of the *Robinia Pseud-Acacia*, but not possessed of their odour. N. O. *Leguminosæ*. L. S. *Decandria Monogynia*.

V. lutea.

VITIS—THE VINE.

The merits of this beautiful tree, and of its luxurious fruit, are too well known to require much explanation. The genus *Vitis* is found in the equinoctial parts of the Old and New worlds, extending into both the temperate zones, southward of the Cape of Good Hope and New Holland, and northwards to Japan and North America, as well as from the plains of

India to the defiles of Caucasus. N. O. *Vitaceæ*. L. S. *Pentandria Monogynia*.

V. vinifera	V. Elsingburghia
aprifolia	odoratissima
labrusca	cordifolia
vulpina alba	hederacea
nigra	hirsuta
Alexandria	arborea

ZANTHORRHIZA—THE YELLOW ROOT.

Derived from the Greek words, *xanthos*, yellow, and *rhiza*, a root. A small shrub with purple coloured flowers, principally indigenous to the banks of rivers, from Virginia to Georgia. It was first introduced into this country in 1776. N. O. *Ranunculaceæ*. L. S. *Polyandria Mono-Trigynia*.

Z. Aprifolia.

ZANTHOXYLON—THE TOOTHACHE TREE.

The derivatives are *xanthos*, yellow, and *xylon*, wood. The French name signifies Club Tree, and the German name Toothache Tree. It is a low deciduous tree, native of North America from Canada to Virginia, in woods near rivers. The flowers are of a yellow colour, and the bark and capsules are used as a remedy for the toothache, and for rheumatic complaints. It is propagated by seeds, or by cuttings. N. O. *Xanthoxylaceæ*. L. S. *Diœcia Tri-Pentandria*.

Z. fraxinifolium Z. Virginicum

LIST OF AMERICAN PLANTS, &c.

TO BE PLANTED IN CLUMPS NEAR THE CHAPEL.

ANDROMEDA

acuminata
 arborea
 axillaris
 angustifolia
 latifolia
 calyculata
 angustifolia
 latifolia
 nana
 ventricosa
 canescens
 catesbæa
 floribunda
 frondosa
 ligustrina
 mariana
 paniculata
 pilulifera
 polifolia
 latifolia
 minima
 pulverulente
 racemosa
 latifolia
 stricta
 speciosa
 cassinæfolia
 glauca

AUNONA

glabra
 triloba

ARBUTUS

andrachne
 Cummingii
 mucronata
 pilosa
 procera

A. serratifolia

unedo
 crispa
 fol. variegatis
 pleno
 rubra
 salicifolia
 uva ursi
 Austriaca

AZALEA

arborescens
 bicolor
 calendulacea
 chrysolectra
 crocea
 cupræa
 cuprina
 elata
 flammea
 grandiflora
 ignescens
 triumphans
 canescens
 coccinea
 crispa
 major
 præcox
 serotina

glauca

glabra

hirta
 hispida
 nitida

nudiflora

alba et rubra
 amœna
 blanda
 nudiflora

A. nudiflora carnea	A. Pontica ochroleuca
Coburgia	pallida
conspicua	tricolor
crispa	scabra
cumulata	floribunda
discolor	humilis
fastigiata	speciosa
flores pleno	humilis
florida	major
globosa	tomentosa
grandifloræ	verticillata
incana	villosa
incarnata	viscosa
mirabilis	alba
montana	crispa
ochroleuca	dealbata
pallida	paniculata
paludosa	precox
periclymenoides	pubescens
purpurascens	rubescens
purpurea	variegata
rosea	vittata
ruberrima	violæodora
rubicunda	Altaclerense arctinata
rubra	basilissa
rufa	calodendron
rutilans	calocoryphe
serotina	cartonia
staminea	euprepes
stellata	Govenii
tricolor	imperatrix
varia	inclita
variabilis	jasminæodora
variegata	poikila
versicolor	Belgiæ agate
violacea	alba pleno
Pontica	amœnissima
alba	ardens
aurantia	atrorubens
crocata	calendulacea
cupræa	insig- nis
flammea	cardou
fulgens	concinna
glauca	cruenta
ignescens	cupræa eximia

A. BELGICÆ elegantissima

exquisita
 flamboyante
 fulgida
 gloria mundi
 Gulielma
 micans
 lepida
 lutea rubicunda
 magnifica
 maritima incarnata
 miniata
 mirabilis
 mixta triumphans
 munica
 morterii
 ne plus ultra
 nobilis
 novitata
 ornata
 pontica globosa
 pontica koninkii
 præstantissima
 pulchella
 punicea
 rigida incarnata
 robusta
 rubricata
 sanguinea
 speciosissima
 splendens
 splendida
 variegata
 venustissima

CALYCANTHUS

fertilis
 floridus
 Pensylvanicus

CHAMÆLEDON

procumbens
 Scoticum

CHIMONANTHUS

fragrans
 albus
 grandiflorus

CISTUS Creticus

crispus
 ladaniferus
 laurifolius
 monspessulanus
 populifolius
 salvifolius
 Syriacus

HELIANTHEMUM

album
 Appeninum
 hyssopifolium
 incarnatum
 luteo pleno
 oelandicum
 roseum
 rubro pleno
 sanguineum

CLETHRA

acuminata
 alnifolia
 nana
 pubescens

COMPTONIA

asplenifolia

DAPHNE

alpina
 altaica
 cneorum
 fol. variegatis
 gnidium
 hybrida
 laureola
 mezereum

album

autumnale

napolitana

oleoides

pontica

fol. variegatis

tartouira

DIERCA

palustris

EMPETRUM nigrum

rubrum

EMPETRUM		GUALTHERIA shallon
scoticum		GORDONIA
EPIGEA		pubescens
repens		HALESIA
ERICA		parviflora
australis		tetraptera
carnea		HAMMAMELIS
ciliaris		virginica
cinerea		ILICIVM
alba		floridanum
atropurpurea		ITEA
carnescens		virginica
coccinea		KALMIA
pallida		angustifolia
prolifera		fol. variegatis
stricta		minima
fucata		pumila
mediterranea		roscia
minima		rubra
stricta		glauca
tetralix		stricta
alba		superba
pallida		latifolia
vagans		salicifolia
alba		LEDUM
pallida		Canadense
vulgaris		decumbens
alba		latifolium
alba decumbens		palustre
alba pubescens		rosmarinifolium
aurea		LEIOPHYLLUM
coccinea		buxifolium
compacta		prostratum
decumbens		serpyllifolium
flore pleno		LINNÆA
fol. variegatis		borealis
rubra		LIQUIDAMBER
spuria		styraciflua
FOTHERGILLA		MAGNOLIA
alnifolia		acuminata
major		auriculata
GARRYA elliptica		cordata
GUALTHERIA		glauca
acuminata		arborea
procumbens		gracilis

- M.** *grandiflora*
 angustifolia
 exoniensis
 ferruginea
 obtusifolia
 præcox
 macrophylla
 maxima
 norbertii
 purpurea
 pyramidata
 Soulangiana
 striata
 grandiflora
 Thomsoniana
 tripetala
 yulan
MENZIESIA
 coerulea
 ferruginea
 polifolia
 alba
 angustifolia
 nana
MITCHELLA
 repens
MYRICA
 cerifera
 Gale foemina
 mascula
POLYGATA
 chamæbuxus
RHODODENDRON
 altaclerense
 anthopogon
 azaleoides
 odorata
 campanulatum
 cataubiense
 caucasicum
 chamæcistus
 chrysanthum
 dauricum
 altaicum
 semperairens
- R.** *ferrugineum*
 hirsutum
 fol. variegatis
 hybridum
 hybridum enneandrum
 myrtilifolium
 maximum
 ponticum
 album
 angustifolium
 arbutifolium
 bromeliæfolium
 cassinæfolium
 coerulescens
 contortum
 flore pleno
 fol. variegatis
 fol. aureis
 frondosum
 grandiflorum
 incarnatum
 intermedium
 kalmiæfolium
 macrophyllum
 obtusum
 ovatum
 pygmæum
 roseum
 salicifolium
 violaceum
 punctatum
RHODORA
 Canadensis
RUSCUS
 aculeatus
 hypoglossum
 laxus
 racemosus
SMILAX
 aspera
 caduca
 excelsa
 rotundifolia
 tamnoides
 virginiana

STUARTIA

Marylandica
malacodendron

STYRAX

laevigata

VACCINIUM

amoenum
arctostaphylos
buxifolium
caespitosum
Carolinianum
corymbosum
diffusum
elebatum
formosum
fuscatum
halleriæfolium
latifolium
macrocarpon
fol. variegatis
Marylandicum
myrtilloides

V. myrtilus

major
obovatum
ovatum
oxycoccus
Pennsylvanicum
pumilum
resinosum
salicinum
stamineum
album
virgatum
vitis idæa
major
minor
uliginosum

YUCCA

gloriosa
aloifolia
tenuifolia
filamentosa

VARIETIES OF GARDEN ROSES**PLANTED IN THE ROSARIUM.**

- | | |
|--------------------|-----------------------|
| 1 abundant | 11 agate |
| 2 abyla | 12 agate superbe |
| 3 achaia | 13 agate japonese |
| 4 achilles | 14 agate magnifique |
| 5 adele hen | 15 agate nouvelle |
| 6 adelina | 16 agate parfaite |
| 7 admirable | 17 agate prolifere |
| 8 adda | 18 agate marie louise |
| 9 adonis | 19 agate royale |
| 10 alpina speciosa | 20 agate thalie |

21	aglaze de marsilly	66	balbec
22	aglaze noir	67	beauté frappante
23	aimable beauté	68	beauté fine
24	aimable violet	69	beauté insurmountable
25	ajax	70	beauté brillante
26	aland	71	beauté parfaite
27	agathe favorite	72	beauté renommée
28	alba à feuille fermée	73	beauté riante
29	alba bifera	74	beauté rouge
30	albac	75	beauté sanspareil le
31	albanian	76	beauté suprême
32	alba nova pleno	77	becœur
33	alba nova coëlest	78	belladonna
34	alba triangularis	79	belle de virgny
35	aldegarda	80	belle actrice
36	aline	81	belle africaine
37	alphonse maille	82	belle aimable
38	amaranth	83	belle auguste
39	amaryllis	84	belle aurore
40	amazon	85	belle aurore vib.
41	amelia de marsil	86	belle aurore descemet
42	amour constant	87	belle brune
43	anacreon	88	belle cataline
44	andalusian	89	belle de vaucaisson
45	anemoneflora	90	belle cerise
46	antwerp	91	belle d'auteuil
47	arcadian	92	belle d'aunay
48	arcaro	93	belle du jour
49	archbishop	94	belle esquermoise
50	ardoise	95	belle flamande
51	ariadne	96	belle forme
52	aretia	97	belle galathée
53	arethusia	98	belle hative
54	armenian	99	belle incarnate
55	armida	100	belle inconnue
56	assyrian	101	belle matilde
57	athenaïs	102	belle violette
58	athenian	103	belle mahæca
59	attala	104	belle parade
60	atlas	105	belle tigridia
61	augusta	106	belle zulmé
62	augustin bertin	107	belle rouge
63	aurelia	108	belle sans flatterie
64	azima	109	belle sanspareille
65	baden	110	belle thérèse

111 bellona	156 brown's superb
112 berkshire	157 burgundy
113 biferà carnea	158 burning coal
114 biferà de naples	159 cabbage provence
115 bengale floride	160 cabinet
116 bijou	161 calypso
117 bizarre royale	162 cambrian
118 black frizzled	163 camellotte
119 black purple	164 canabina
120 blanch à fleur rose	155 candide
121 blandford	166 canopus
122 blondine	167 cardinal
123 blue	168 carmine
124 blush hip	169 carmine brillante
125 blush belgic	170 carolina climbing
126 blush briar	171 carthaginian
127 blush italian	172 cartier
128 blush monthly	173 catalonian
129 bobilina	174 caucasica pleno
130 blush royal	175 cecropia
131 blush velvet	176 celestial
132 bold	177 ceres
133 bonaparte	178 centifolia foliacea
134 bonifacius	179 cervalis
135 bouquet blanc	180 champion
136 bouquet charmant	181 chance
137 bouquet panaché	182 chancellor
138 bouquet parfait	183 changeable
139 bouquet rose	184 charmante pourpre
140 bouquet superb	185 charmante violette
141 bright carmine	186 chausse
142 bourbon	187 cherry
143 brabant	188 christophe
144 bracelet d'amour	189 childing's provence
145 bright crumpled	190 cleonice
146 bright purple	191 chiron
147 brigitte	192 clemence isaure
148 brilliant	193 cicris pale
149 briseis	194 clarisse
150 brune brillante	195 clothilde
151 brunette superbe	196 cleopatra
152 brunswick	197 cluster sweet-briar
153 brussels	198 cluster blush s.-b.
154 bucephalus	199 cluster maiden blush
155 bullata	200 collier's seedling

- | | |
|---------------------------|-------------------------------|
| 201 columbia | 246 dejanira |
| 202 comtesse de langeron | 247 delicious |
| 203 comtesse de genlis | 248 delphine gay |
| 204 cornelian | 249 derby |
| 205 corvisard | 250 diadème de flora |
| 206 couleur à la mode | 251 diadem |
| 207 couleur de cendre | 252 demetrius |
| 208 couleur de cerise | 253 damascena argent |
| 209 couleur de feu | 254 denobio |
| 210 couleur excellent | 255 dibronius |
| 211 coupée | 256 dicrasia |
| 212 coccinne | 257 dido |
| 213 corinne | 258 don de dames |
| 214 couronne des roses | 259 dione |
| 215 couron imper. | 260 discolor |
| 216 couronnée pleine | 261 dorothée |
| 217 cramoisi éblouissant | 262 double a feuille de frêne |
| 218 cramoisi élégant | 263 d. apple bearing |
| 219 cramoisi foncé | 264 double cinnamon |
| 220 cramoisi impérial | 265 double mimms |
| 221 cramoisi incomparable | 266 double musk |
| 222 cramoisi lilac | 267 double official |
| 223 cramoisi minor | 268 d. pennsylvanian |
| 224 cramoisi nouveau | 269 double purple |
| 225 cramoisi panaché | 270 double scarlet hip |
| 226 cramoisi sanspareil | 271 d. red thornless |
| 227 crimson | 272 double velvet |
| 228 crimson mignon | 273 double white |
| 229 crimson perpetual | 274 d. white thornless |
| 230 crown imperial | 275 dragon |
| 231 crown purple | 276 duchess d'olenburg |
| 232 cupid | 277 duc de bordeaux |
| 233 cybèle | 278 duc de brabant |
| 234 damas cramoisie | 279 duchesse de berri |
| 235 damask provence | 280 duchesse d'angoulême |
| 236 damas angerin | 281 duke of clarence |
| 237 danae | 282 durham |
| 238 danish | 283 dutch cinnamon |
| 239 dark marbled | 284 dutch crimson |
| 240 dark mignon | 285 dutch 100-leaved |
| 241 de bavière | 286 dutch tree |
| 242 dark mottled | 287 dutch provence |
| 243 dark shell | 288 dutch velvet |
| 244 dark volterra | 289 dwarf burnet-leaved |
| 245 darling | 290 dwarf chester |

291 dwarf prolific	336 flemish
292 dwarf provence	337 flesh coloured
293 early blush	338 flesh coloured four seasons
294 early 100-leaved	339 fleur de parade
295 early provence	340 fleur de pomme
296 early ranunculus	341 fleur et feuille marbrée
297 early red	342 fleur striée
298 eglanteria alba	343 fleur panachée
299 eglanteria pumila	344 flora
300 eglantine s.-briar	345 flora nigricante
301 elegans	346 florentine
302 elise descemet	347 flore rubro
303 elysian	348 flos puniceus
304 emperor	349 foliacea
305 enfant de france	350 foliosa
306 estelle	351 formidable
307 evratina	352 four seasons
308 esther	353 four s. semi-double
309 evergreen s.-briar	354 frankfort
319 eugenie	355 frankfort agate
311 ex alba rosea	356 fraser's seedling
312 fanny bias	357 freckled
313 favonius	358 frilled
314 favourite	359 friuli
315 f. de dames	360 frizzelled
316 favorite mignon	361 garnett
317 f. semi-double	362 gascony
318 fausse unique	363 genoese
319 felicie	364 genoese velvet
320 félicité	365 giant
321 felix	366 gieneviève
322 feu amoureux	367 globe
323 feu d'alger	368 gloomy
324 feuille chiffonnée	369 gloria mundi
325 feuille crenulée	370 gloria m. pourpre
326 feuille de frêne	371 gloria rubrorum
327 feuille d'orme	372 gloriosa
328 fidelitas	373 glowing
329 fine panachée	374 goliah
330 few spined	375 grand alexander
331 fiery	376 grand cramoisi
332 fine crimson	377 grand angloise
333 fine purple	378 grand chaussé
334 flamboyant	379 grand foncée
335 flavia pourpre	380 grand marbled

381 g. merveilleux	426 ignoble blush
382 grand mogul	427 imperfect crimson
383 grand monarque	428 imperial blush
384 grande pivoine	429 imperial virgin
385 gr. pompadour	430 imper. provence
386 grand provence	431 incised mignon
387 grand pyramidal	432 incomparable de lille
388 grand rouge	433 incomparable
389 gand sultan	434 inconnu
390 gr. triumpphant	435 indiana
391 grandesse royale	436 innocent
392 grandeur royal	437 inestimable
393 grandeur triomphant	438 infernal
394 great mogul	439 invincible
395 great royal	440 iphygenie
396 grey	441 iris noire
397 grisdeline	442 isabelle
398 g. sans épines	443 isis
399 guiron	444 iver cottage briar
400 hainault	445 italian
401 harlem	446 ithaca
402 halwood's provence	447 jaqueline
403 harpagus	448 jeanne d'albert
404 helena	449 jeanne d'arc
405 hebe	450 jenner
406 hero	451 jersey
407 heroine de rouen	452 jongleur
408 hertford	453 ionian
409 hildesheim	454 josephine
410 hybrid brown	455 jovial
411 hollandia magnif.	456 jubal
412 hortulanus	457 jubilee
413 hundred leaved mignon	458 julian
414 hyacinth	459 juno
415 hybrida perfecta	460 jessica
416 hybrida nouvelle	461 justine
417 icarus	462 king
418 iconium	463 king of denmark
419 idumea	464 king of mexico
420 illyrian	465 konig agrippa
421 illustrious	466 la baronne de stael
422 imperata	467 la belle elise
423 imperatrice	468 la belle rosine
424 i. de france	469 l'abondance
425 imperial purple	470 la cherie

471 la constance	516 le grand visir
472 la coquette	517 leipsick
473 la désirée	518 leontine
474 la diane	519 les alliées
475 l'admirable	520 lexington
476 ladona	521 leyden
477 la fidèle	522 light purple
478 lagena	523 light 100-leaved
479 la gabrielle	524 l'impayable
480 la grandesse	525 lively
481 l'aimable de stors	526 lodona
482 lake	527 lodoiska
483 la maculée	528 lodoiska nouvelle
484 la magnifique	529 l'ombre panaché
485 la majestueuse	530 l'o. sanspareille
486 la philippine	531 l'ombre superbe
487 lancaster	532 l'orientale
488 lancman	533 louis 18th
489 la parfaite	534 lubeck
490 la nubienne	535 ludolph
491 la parisienne	536 lyonnaise
492 la plus rouge	537 lystra
493 la pomme grenade	538 madder
494 la prec. pourpre	539 magdalen
495 la princesse de salam	540 maiden
496 la reine	541 maiden blush
497 la reine des violettes	542 majorca
498 la reine des roses	543 malabar
499 large platter	544 malta
500 large red	545 manette
501 large perfect	546 manteau rouge
502 large blush sweet-brier	547 mantle
503 la rose de medicis	548 marbled
504 lasthenie	549 margaretta
505 la superbe	550 marquis de la romana
506 la tendresse	551 marseilles
507 la tendresse dubreuil	552 maximus
508 la virginité	553 mars
509 leander	554 meaux
510 le dauphin	555 menstrualis rosea
511 leda	556 mère gigogne
512 le grandeur	557 mère g. nouvelle
513 le grand lowendail	558 mexican
514 le grand sultan	559 mignon
515 le grand suwarrow	560 milanese

- | | |
|------------------------|------------------------|
| 561 minette | 606 painted |
| 562 minerva | 607 painted belgic |
| 563 mirabelle | 608 pale cluster |
| 564 miroir des dames | 609 palestine |
| 565 mogul | 610 pamela |
| 566 mon bijou | 611 panachée admirable |
| 567 monstrosa | 612 pan. nouvelle |
| 568 monstrous cluster | 613 pandaria |
| 569 monstrous s. brier | 614 pannonian |
| 570 montaubon | 615 paradise |
| 571 montabello | 616 paragon |
| 572 montpelier | 617 parnassus |
| 573 morin | 618 parson |
| 574 morning star | 619 party coloured |
| 575 napoleon | 620 paulina |
| 576 neala | 621 pearson's gigantic |
| 577 neptune | 622 pegasus |
| 578 new mottled | 623 pencilled mignon |
| 579 nigritienne | 624 perfecta |
| 580 niobe | 625 perle de l'orient |
| 581 noblesse | 626 perpetuelle rouge |
| 582 noisette | 627 perruque |
| 583 nonpareil | 628 perseus |
| 584 nonsuch | 629 persian |
| 585 nouvelle favorite | 630 peruvian |
| 586 n. incomparable | 631 petite agathe |
| 587 n. pivoine | 632 petite cæsar |
| 588 n. pimone | 633 petite sophie |
| 589 oldenberg | 634 petit favorite |
| 590 octavie | 635 petit 100-leaved |
| 591 oliver | 636 petit mignon |
| 592 olonium | 637 phoenix |
| 593 olympic | 638 philomel |
| 594 ombria | 639 pierian |
| 595 omphale | 640 pilgrim |
| 596 one-sided | 641 plicata |
| 597 orient | 642 plicata purpurea |
| 598 orion | 643 pluto |
| 599 othello | 644 polonia |
| 600 ornement de parade | 645 pomeranian |
| 601 ornement de park | 646 pomegranate |
| 602 ornement de violet | 647 pomona |
| 603 orphise | 648 pompon des dames |
| 604 padua | 649 pompadour |
| 605 pæstena | 650 pompone blanche |

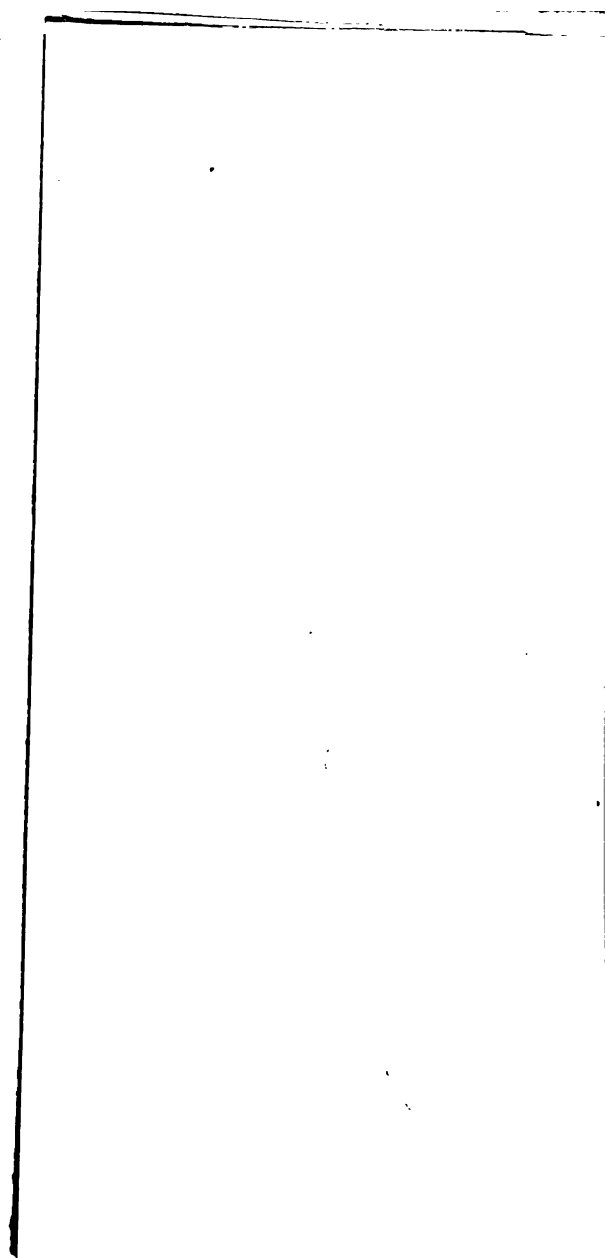
651 pompone panicula	696 prosperine
652 pompone varia	697 pulcherie
653 ponada	698 purple crimson
654 pontac	699 purple crown
655 pontefract	700 purple imperiale
656 pontesium	701 purple mignon
657 ponderosa	702 purple velvet
658 poniatowski	703 pyramidal
659 portlandica perpetua	704 purpurea pallida
660 pope's cluster	705 quebec
661 poppy	706 quedinburgh
662 portland	707 queen's
663 portlandica grandifl.	708 ragged robin
664 portobello	709 ramsgate
665 portugal	710 ranunculus
666 pourpre agreeable	711 raphael
667 pourpre charmante	712 ratisbon
668 pourpre de paris	713 ravenna
669 pourpre de tyre	714 red and violet
670 pourpre sans épines	715 red belgie
671 pourpre de vienne	716 red cluster
672 pourpre imperial	717 red crown
673 p. incomparable	718 red damask
674 pourpre obscur	719 red mignon
675 pourpre parfaite	720 red monthly
676 p. sans défaut	721 red officinal
677 p. sanspareil	722 red orleans
678 pourpre superb	723 red velvet
679 pourpre triomphe	724 refulgent
680 predominant	725 regina florum
681 presburg	726 reine caroline
682 prince	727 reine d'hongrie
683 prince d'aremberg	728 renoncule noirâtre
684 princely	729 renon. nouvelle
685 prince regent	730 renoncule rouge
686 princess	731 rex rubrorum
687 princess charlotte	732 riche en fleurs
688 princess noble	733 roi des negres
689 pourpre violette	734 roi de rome
690 prince william	735 roi de maroc
691 professor	736 roi de pays bas
692 proliferous carmine	737 roi de pourpres
693 prometheus	738 roman
694 prolific semidoub.	739 rosabel
695 psyche	740 rosanna

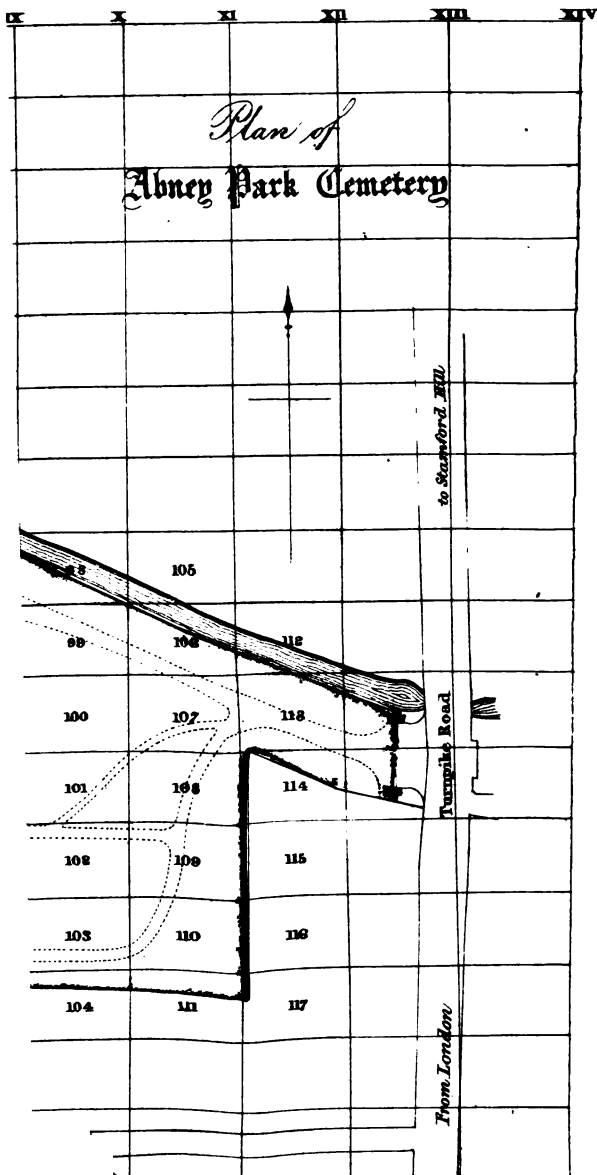
741 rose agreeable	786 saint george
742 rose aimée	787 saint germain
743 rose bouquet	788 saint gothard
744 rose cymbrique	789 saint jago
745 r. d. calendrier	790 saint john
746 roseberry	791 saint joseph
747 rose du roi	792 saint patrick
748 rose d'orleans	793 saint sophie
749 rose du prince	794 sans défaut
750 rose jay	795 sans souci
751 rose la mode	796 sanspareille
752 rose lee	797 sappho
753 rose petittine	798 sarmatian
754 rose pivoine	799 scarlet brabant
755 rose prolifère	800 scarlet semi-doub.
756 rouge agathe	801 sebastiani
757 rouge agréable	802 semi-double hip
758 rouge ardoise	803 semi-double monthly
759 rouge bien vive	804 semi-double new
760 rouge éblouissante	805 semi-double s.-brier
761 rouge éclatante	806 semi-double white
762 rouge élégante	807 seigneur d'aertzelaer
763 rouge formidable	808 sempervirens
764 rouge frappant	809 septum cerise
765 rouge luisant	810 seigné
766 rouge panaché	811 seville
767 rouge sans épines	812 sheffield
768 rouge semidoub.	813 shylock
769 rouge vegetable	814 silenus
770 roxellane	815 shining semi-double
771 royal bouquet	816 simplicité
772 royal carmine	817 singleton's
773 royal crimson	818 singulière agate
774 royal gabina	819 siren
775 royal mantle	820 siretto
776 royal provence	821 soliditas
777 royal purple	822 sophia
778 royal virgin	823 southampton
779 royal viscous	824 spanish
780 rubrispina	825 spartan
781 rubis brillant	826 spineless red
782 ruby	827 spineless virgin
783 sable	828 spiral
784 sagona	829 spong's
785 saint catharine	830 stæbon

831 standard	876 triumphant
832 state	877 tuscany
833 stephanus	878 two-coloured
834 stepney	879 vacuna
835 striped carnation	880 valeria
836 striped mignon	881 vagrant
837 striped monthly	882 velours cramoisie
838 striped nosegay	883 velouté
839 striped provence	884 venerable
840 striped velvet	885 venetatus
841 sugarloaf	886 venetian
842 sulphurea	887 ventome noir
843 sultana	888 venus
844 superb amaranth	889 venus mère
845 superbe brune	890 venusta
846 superbe carmine	891 veritas
847 superbe pyramide	892 vermillion
848 superb red	893 versailles
849 surpassante	894 vesta
850 surpasse singleton	895 vexillaria
851 surpasse tout	896 victoria
852 swiss	897 victrix
853 syrian	898 vidua
854 thians	899 villosa double
855 tangiers	900 villosa nouvelle
856 ten leaved	901 violette
857 temple d'apollon	902 villosa fulgens
858 théophanie	903 violette agréable
859 tête de mort	904 violette curieuse
860 thanet	905 violette foncée
861 tigris	906 violette nouvelle
862 tricolor	907 villa borghese
863 toujours	908 violette sanspareille
864 toute amiable	909 violette superb
865 trafalgar	910 virginal
866 transparent	911 virginian
867 trebisond	912 virbilia
868 tree burnet leaved	913 virgo cramoisie
869 tree pæony	914 ulterio
870 trésorier	915 ultramarine
871 triangular	916 uniflora
872 triomphe de rouen	917 unique rouge
873 t. des dames	918 unique panachée
874 triomphe royale	919 unique
875 triton	920 waterloo

921 watson's blush	966 cairn gorum
922 watts's trailing	967 caithness
923 woolly leaved	968 campsey
924 white damask	969 carron
925 white monthly	970 clackmannan
926 yarico	971 clydesdale
927 york	972 cromarty
928 york and lancaster	973 cromdale
929 yorkshire semi-double	974 dalkeith
930 zabet	975 dalrymple
931 zoë	976 dornock
932 zealand	977 doune
933 george four	978 dumbarton
934 margined hip	979 dumblane
935 doub. blush hip	980 dunkeld
936 amadis	981 dunlop
937 damas leda	982 dwarf bicolor
938 eynard	983 falkirk
939 karais	984 falkland
940 lucrea	985 falla
941 common moss	986 fortwilliam
942 crested moss	987 globe
943 crimson moss	988 grampian
944 luxembourg moss	989 greenock
945 prolific moss	990 halkirk
946 red moss	991 hawick
947 single moss	992 hector
948 shailers moss	993 jedburgh
949 solicet moss	994 kilmarnock
950 tinwell moss	995 kinnaird
951 white moss	996 kinross
952 aberdeen	997 kircaldy
953 alford	998 leith
954 alloa	999 leslie
955 argyll	1000 lochaber
956 arthur's	1001 lochleven
957 aurora borealis	1002 melrose
958 balloch	1003 moncrief
959 banff	1004 monteith
960 bannockburn	1005 montgomery
961 barisdale	1006 murray
962 bengloe	1007 musselburgh
963 ben lomond	1008 mutabilis
964 biggar	1009 nairne
965 bute	1010 nevis

1011 northumberland	1021 selkirk
1012 orkney	1022 shetland
1013 orwell	1023 sky
1014 paisley	1024 staffa
1015 pentland	1025 stirling
1016 proteus	1026 sutherland
1017 renfrew	1027 tarland
1018 rosslyn	1028 thornhill
1019 rothsay	1029 troesacks
1020 st. andrews	





CATACOMBS.		CHARGES IN CATACOMBS.		INTERMENT FEES.	
		No. of Coffins.	£. s. d.	ADULT.	CHILD.
Private Vault in Catacombs, to hold		1	10 10 0	} 4 4 0	} 2 12 6
Do. do. do.	.	2	20 0 0		
Do. do. do.	.	4	38 0 0		
Do. do. do.	.	6	55 0 0		
Do. do. do.	.	8	72 0 0		
Do. do. do.	.	10	88 0 0		
Do. do. do.	.	12	103 0 0		
Do. do. do.	.	16	126 0 0		
N.B. If an extra size is required, the additional sum of £3. 3s. for each coffin will be charged.					
Infants' Catacombs :—					
Interment of a Child under 10 years of age			6 6 0		2 12 6
Public Vault, Interment in			4 4 0	2 2 0	
Do. of a Child under 10 years of age.			2 12 6	. . .	1 8 0
OPEN GROUND.					
		Ground.			
			£. s. d.		
Vault, or	} For 12 Coffins 9 feet by 6½ feet		20 0 0	} 4 4 0	} 2 12 6
Brick Grave		" 6 " 9 "	15 0 0		
Private Grave, with privilege of placing		" 7ft. deep, 6½ft. by 2½ft.			
flat, or head and foot stone			3 3 0	1 11 6	1 5 0
N.B.—If of extra depth, see Table 410*.					
Common interment in wooden Coffin				1 1 0	0 15 0

REMOVALS.					
Interment of a Coffin removed from any other place of burial to a private } Grave already purchased					
Do.	do.	in Vault in open ground do.	1 1 0	0 15 0	
Do.	do.	in public Vault do.	1 11 6	1 1 0	
Do.	do.	in Vault in Catacombs do.	2 2 0	1 11 6	
Removal for the purpose of a Common Interment			2 2 0	1 11 6	
			0 15 0	0 10 0	
FEEES					
PAYABLE BY THIS COMPANY TO ALL MINISTERS OFFICIATING AT FUNERALS.					
On Interment in Catacomb	£. s. d.	ADULT.	£. s. d.	CHILD.	
Do.	0 15 0	0 15 0	0 7 0	0 7 0	
Do.	0 7 0	0 7 0	0 5 0	0 5 0	
Do.	0 5 0	0 5 0	0 3 0	0 3 0	
Do.	0 3 0	0 3 0	0 2 6	0 2 6	
ON FUTURE INTERMENTS.					
(After the purchase of any Vault or Grave) the Fees only are to be paid.					
*For EXTRA DEPTH on Common Interments and for re-opening any private Grave if beyond 7 feet.					
ft.	£. s. d.	ft.	£. s. d.	ft.	£. s. d.
8	0 2 0	12	0 11 0	16	1 1 6
9	0 4 0	13	0 13 6	17	1 4 6
10	0 6 0	14	0 16 0	18	1 7 6
11	0 8 6	15	0 18 6		
Excavating, &c., for Vaults and Brick Graves not built by the Company, 3s. 3d. per cubic yard.					

EXTRA FEES.

	£	s.	d.
On all Interments before 3 o'clock or after sunset	.	.	.
Use of Chapel on common Interments	.	.	.
Use of Weather Screen	.	.	.
For opening and re-closing Vault or Brick Grave in ground	.	.	.
For removing and replacing flat stone in ground	.	.	.
Do.	.	.	.
do. head and foot stones	.	.	.
For extra space beyond the size of Vault or Grave, per foot square	.	.	.
Entry of Grant of Private Vaults or Graves, and of every Assignment thereof	.	.	.
Certificate from the Register	.	.	.
Searching Register for any period not exceeding one year	.	.	.
Do. for every additional year	.	.	.
Maintaining Graves, with or without flowers and shrubs, per annum	.	.	.
Do. if in perpetuity	.	.	.
Do. Grave Stones, per annum	.	.	.
Do. do. in perpetuity	.	.	.
Do. Vaults and Iron Railing, or Stone and Brickwork, with shrubs and flowers, per annum, or in perpetuity	.	.	.
	.	.	.

No Fees whatever are payable to any Parish from or through which Bodies may be removed for Interment in this Cemetery.

Monuments and Grave Stones erected by the Company if required.

Applications for information respecting Interments may be made at the Office in London, or at the Cemetery.

Certificates of Burial can only be obtained at the Office in London.

Office hours from ten till five, Sundays excepted.

According
to the size.

REGULATIONS.

All orders must be given and the dues paid at the Office of the Company, before the Ground can be opened or Vault built.

Notice of Interment to be given at the Office in London before 12 o'clock of the day preceding the proposed Interment, except in cases of Interments on Monday, of which notice is to be given before 12 o'clock on the preceding Saturday; and if a Vault or Brick Grave is to be constructed, four days' clear notice must be given.

If required, and notice given at the Office at the time of bespeaking the Interment, &c., a Chaplain will be provided by the Company; but otherwise any other Minister, preferred by the friends of the deceased, may officiate.

No interment in any Vault, Catacomb, or Brick Grave, except in Coffins of Lead.

Wooden Coffins only to be used in Common Graves.

No Brick or Stone Banks, nor Grave Stone, or Monument to be made or erected, except over Vaults or Graves wherein the exclusive right of burial is purchased. Flat stones only will be allowed on the turf bordering the paths. Grave stones may be placed over Vaults or Graves wherein the exclusive right of burial is purchased, or a monument in stone, subject to the approval of the Company, may be erected.

Vaults and Brick Graves in the open ground to be opened from the top only, unless by special permission.

Monuments or Grave Stones to be erected within Six Months after purchase of exclusive right of Interment in any Vault, Brick Grave, or Grave in the open ground, or the same not to be permitted, unless licence for further time be obtained from the Company.

A drawing of every Monument to be submitted for approval, and filed in the Office prior to erection.

Copper Cramps to be used in the erection of Monuments and Tablets.

All Monuments, Grave Stones, Vaults, and places of Burial, whether made by the Company or by the Purchaser, to be kept in repair by the Owners, unless otherwise provided for.

GEORGE COLLISON,

Secretary and Registrar.

No. II.

CONSECRATION SERVICE USED BY BISHOP LAUD,—
 (EXTRACTED FROM RUSHWORTH'S "HISTORICAL
 RECOLLECTIONS.")

A. D. 1630, January 16. St. Catherine Creed Church being lately repaired was suspended from all divine service, sermons, and sacraments, till it was consecrated. Wherefore Dr. Laud, Lord Bishop of London, on the 16th January, (being the Lord's day,) came thither in the morning to consecrate the same. Now, because that exceptions were taken at the formality thereof, we will briefly relate the manner of the consecration, as also what the Bishop said in his justification, when he was afterwards questioned for the same in Parliament, as an innovation. At the Bishop's approach to the west side of the church, some that were prepared for it, cried with a loud voice "Open, open ye the everlasting doors, that the King of Glory may enter in!"—and presently the doors were opened, and the Bishop, with some Doctors and many other principal men, went in, and falling down upon his knees, with his eyes lifted up, and his arms spread abroad, uttered these words, "This place is holy! the ground is holy! In the name of the Father, Son, and Holy Ghost, I pronounce it Holy!" Then he took some of the dust and threw

it up into the air, several times in his going up towards the chancel, and when they approached near to the rail and communion table, the Bishop bowed towards it several times, and returning they went round the church in procession, saying the 100th Psalm, and after that the 19th Psalm; and then said a form of prayer, "Lord Jesus Christ, &c.," and concluding, "We consecrate this church and separate it unto Thee as Holy ground, not to be profaned any more to common use."

After this, the Bishop, being near the communion table, and taking a written book in his hand, pronounced curses upon those that should afterwards profane the Holy place, by musters of soldiers, or keeping profane law courts, or *carrying burdens through it*; and at the end of every curse he bowed towards the east, and said, "Let all the people say, Amen!" When the curses were ended he pronounced a number of blessings upon all those that had any hand in framing and building of that sacred and beautiful church, and those that had given, and thereafter should give any *chalices, plate, ornaments, or utensils*; and at the end of every blessing he bowed towards the east, saying, "Let all the people say, Amen!"

After this followed the sermon, which being ended, the Bishop consecrated and administered the Sacrament in manner following:

As he approached the communion table he made several long bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times, and then, after the reading of many prayers, he came near the board, and gently lifted up the corner of the napkin wherein the bread was laid; and when he blessed the bread, he laid it down again, flew back a step or two, bowed three

several times towards it—then he drew near again, opened the napkin, and bowed as before.

Then he laid his hand upon the cup which was full of wine, with a cover upon it, which he let go again, went back and bowed thrice towards it : then he came near again, and lifting up the cover of the cup looked into it, and seeing the wine, he let fall the cover again, retired back and bowed as before ; then he received the Sacrament and gave it to some principal men ; after which, many prayers being said, the solemnity of the consecration ended.

This matter was some years afterwards objected against the Bishop of London in Parliament, as an evidence of his inclination to introduce Popery, and the matters of fact before recited were then proved before the House of Lords, to which the Bishop made a learned defence, endeavouring to justify the consecration of churches from the practice of Moses, Solomon, Hezekiah, and other princes of the Jews, in the time of the ceremonial law, and that it is expressed in the Old Testament, that the Tabernacle with all the vessels and ornaments thereunto belonging, were all solemnly consecrated by Moses ; and afterwards, when the temple was built, it was solemnly consecrated and dedicated to God by king Solomon, and all his princes and people. He also argued out of Eusebius, in the time of Constantine and other Christian princes, of the antiquity of consecrating churches : and then he descended more particularly to answer the charge as to the consecration of Creed Church.

“ It was testified” (saith he), “ that I came hither in a pompous manner. I deny it—it was only in a *grave and solemn manner*. It is objected, that as soon as I came within the church doors, I fell down upon my knees—true, it was no more than my duty,

being an oratory. Moses and Aaron fell down upon their knees, at the door of the tabernacle. Hezekiah and the people bowed and worshipped; as I have proved at large in my speech at the Star Chamber. 'And oh! let us worship and fall down before the Lord our Maker' is the common introitus in our own and other liturgies. I did so, and it is an ordinary and legal speech; there being a relative though not an inherent Holiness in churches dedicated to God's service. Whereas, it was said I threw up dust in the air; this I deny; and when it was alleged that this was in imitation of the Roman Pontifical, that" (said he) "is a mistake; for the Pontifical prescribes (*cinis*) *ashes*, not dust, to be cast abroad. For my form of consecration, Bishop Andrews made it, from whom I desired a copy, and had it, which I observed. It was objected, that the form of prayer I used, is in the Mass Book and Roman Pontifical. It may be so," (he replied,) "and many other very good prayers are in it."

After the Bishop had made his defence, a reply was made by a member of the House of Commons, appointed to manage the evidence:

"I. That Moses had an express command from God himself to consecrate the Tabernacle, with all the vessels thereof, by anointing them with consecrated oil, (*Exod. xl. 10, 12,*) they being types of Christ to come; but we have no such command from God to consecrate churches, churchyards, chapels, altars, and vestments, which are no types of Christ already come.

"II. The consecration was made by Moses, the *temporal* Magistrate (not by Aaron the high priest) without any other ceremony than mere anointing the Tabernacle, and its vessels and implements, with oil, therefore this was no warrant for the Bishop's

consecrating churches, churchyards, chapels, altars, vestments, with other ceremonies, and without any anointing them with oil.

“III. The consecration was only a temporary—jewish ceremonial abolished by Christ’s death—*Col. ii. 14.*

“IV. King Solomon did not consecrate the temple nor the vessels and court thereof, with oil, as Moses did the Tabernacle; but after he had brought the Ark, Tabernacle, and all the holy vessels into it, with praises, thanksgivings, and instruments of music,—and after the cloud and glory of the Lord had filled the house, he made an heavenly prayer only, in the midst of the Court, *not in the temple*, before all the congregation of Israel.

“V. That the most holy place was so styled, though never consecrated: so Jerusalem is very frequently called the Holy City—*Matt. iv. 5*—and *xxvii. 53*, though never consecrated; and God told Moses ‘the place whereon thou standest is holy ground’—*Exod. iii. 5*, though never consecrated by a Bishop.

“VI. Our Homilies inform us, that the church is counted and called holy, not of itself, (nor yet from its consecration by a Bishop,) but because God’s people resorting thither, are holy, and exercise themselves in holy and heavenly things.

“VII. The hearing and preaching of God’s word, prayer and receiving the sacrament therein, are sufficient of themselves to sanctify and make it holy, without any other consecration.

“VIII. Sanctification in its own nature is nothing else but a sequestering of every thing from a common or ordinary use to a religious and sacred purpose; and this may be done without a Bishop’s exorcism or consecration. For his throwing up dust,

two witnesses expressly depose to it,—which must overbalance his bare negation, and there is little difference between *dust* and *ashes*, as they are usually coupled together as synonymous, in Scripture and by authors.

“That he took his form from Bishop Andrews is only averred by himself—not proved by any witness; but that it agrees with that in the Pontifical, which we found in his study, is most clear; and, therefore, we cannot but presume that he derived it from thence. However, if Bishop Andrews borrowed it from the Pontifical, and he from Bishop Andrews, the charge is much alike.”

No. III.

CASE.

The opinion of Dr. Addams is requested upon the following point :—

A body being about to be removed from the parish in which it died, for interment in a distant parish, the Incumbent of the former parish claims to be paid the same amount of burial fees in respect of such corpse as if actually interred in the churchyard of his parish.

Is there any canon, or statute law, or general legal custom, by which the incumbent of a parish, or other ecclesiastical or parochial authority can demand burial fees in respect of a corpse, removed from such parish, for interment in another parish ?

Opinion.

I am of opinion, that there is no law or custom by which the incumbent or any other authority, of any one parish, can demand burial fees in respect of a corpse removed from such parish for interment in the churchyard of any other parish.

I *believe*, however, that *some* provision is made in the Acts establishing general cemeteries (such as that in the Harrow Road), for compensating clergymen, out of whose parishes corpses are removed for interment in such cemeteries. But the particular nature of that provision (if any), I am unable to point out, not having the acts themselves, or either of them, to refer to.

J. ADDAMS.

